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Bombay.

LETTER FROM BABJEE, A BRAHMINIC CONVERT TO CHRISTIANITY, TO TWO OF HIS COUNTRYMEN.

THE letter mentioned in the heading is sufficiently introduced to the reader by the following remarks from Mr. Read, dated at the new station Ahmednuggur, March 22, 1832.

You have already been apprised of the conversion of Babjee, a brahmin, who has for some time been in the employ of our mission as pundit. He has been in my service since our arrival. He was before in the service of Mr. Allen. For some years he had a good knowledge of the doctrines of Christianity, and at times manifested some concern for his soul. Though long ago convinced of the fallacy of Hindooism, his abandoned habits of life kept him aloof from Christianity. He was apparently an infidel. The truth spoken by Mr. Graves, on his return from the Hills, was accompanied with the mighty power of God. He was overwhelmed under a sense of sin. After a few days of distressing anxiety, the Lord, we believe, had mercy on his soul. Shortly after he accompanied us to Ahmednuggur, where he has since given increasing evidence of a change of heart, and proved a great comfort and assistance to us in our labors.

A few days ago, on hearing of the apostacy of Appa, a Hindoo Christian in connection with the Scottish mission in Bombay, Babjee wrote the following letter to Moraba and Dajaba, of the American mission church. Appa, having loved the things of this present world, made shipwreck of the faith. The frequent occurrence in the letter of the exhortation, "Love not the world;" "love one another;" &c. will not seem surprising or needless to any one, who is acquainted with the Hindoo character, or who knows the temptations both from within and without, to which native converts are subject. The apostolic dress

of the letter shows the source from which he learnt the art of epistolary writing, as well as his ideas of identifying Christians of the present day with those who lived centuries ago.

"The sisters in Bombay," are several poor women, two or three of whom have received baptism, and others are inquiring the true way of life. To hear a brahmin call women *sisters*, and exhort his friends affectionately to *instruct them*, must sound wondrously strange in a Hindoo's ear.

Believing the above mentioned letter will be interesting to the friends of the Bombay mission, I send you the following translation of it.

I am, dear sir, affectionately yours,
H. READ.

The Letter.

"To Moraba and Dajaba, holy and beloved brethren, and called by the gospel to be separate from the world, I, Babjee, a servant of Jesus Christ, send many salutations, and write a letter of exhortation. The supreme God has, as we hope, through the shedding of the blood of Jesus Christ, sanctified and separated us from this wicked world. In this how great the love of God appears towards us. How ought we all, on whom God has bestowed such matchless compassion, to love our Father and God with our whole soul, mind, and strength. This commandment he has given to all his servants:—'Love the Lord thy God with all thy heart, strength and soul.' Hence we ought each one to ask himself, 'O my soul, lovest thou the Lord, thy most gracious benefactor, with all that thou hast?' If thus we examine ourselves, the soul will give testimony concerning itself, and according to this testimony we ought to act;—that is, if the soul bear this witness, viz. 'I do not love the Lord with all my faculties,'—then we must, in the name of God the Son, supplicate God the Father, for the wisdom and guidance of God the Holy Ghost. But if the soul witness concerning itself, 'I do, through faith in the blood of Jesus, love

God with my whole heart and life,'—then ought we on this account abundantly to thank, praise, worship, and glorify God for his unspeakable goodness. 'Let him that thinketh he standeth take heed lest he fall.'

"Beloved brethren, what think you concerning yourselves? Do you love God with all your powers of body and mind? If you reply, 'Yes, we do thus love him;' then take heed to yourselves. Brethren, if you love the world, you cannot love God. For, no one can love the world and at the same time love God. Therefore I desire that you continue not in love with the things of this world. For whosoever sets his affections on the world, shall assuredly feel eternal condemnation. This ought to be understood. You have before you the example of Appa. He once professed to be a true Christian; but having placed upon the things of the world that love which he should have placed upon God only, he has fallen into sin. He has set at naught the authority of God, despised his Son, and done despite to the Holy Spirit. For worldly gain he has uttered falsehood, practised deceit, and cast off all fear of God.

"How seemeth it to you, brethren;—is God pleased with those who love the world? This cannot be. If any man thinks to become a Christian while his affections are set on worldly good, his heart is full of gross darkness. Now Appa became a Christian; but he was not a true Christian. His mind became darkened through a love of the world. That your minds may not be thus darkened, is my desire and prayer to God.

"Brethren, Dajaba and Maraba, how does it appear to you? Did Appa ever love God? No one will believe that he loves God now. Let us therefore take heed to ourselves that we stand in the true faith. See to this. I love you; therefore I desire that you may love God fervently, and stand firm in the faith. I thus exhort you because God has given this commandment, that as we love ourselves so ought we to love one another. Loving myself, I pray God again and again in the name of Jesus, that I may at the last day stand firm in the faith before the Judge of the world. As I love myself and ask for spiritual things for myself, so I love you, and therefore pray that you may examine whether you are in the faith. In my prayer I ask for those things which are needful for the next world. That which is altogether of a worldly nature, I ask not; for I know this, that whosoever loves the world, is of the world, and under the power of satan—a willing servant of the devil. He understands not, that the 'goodness of God leadeth to repentance.' The goodness, the mercy, the forbearance, and authority of God, he sets at naught. Knowing this, I desire to cast off all hope of the world, and endeavor to seek and pray for that which is spiritual. Try yourselves, and know what

you are. If by any means you forbear to examine your hearts, you ought to fear you are of the world and not of God. I most earnestly desire that you be not worldly-minded; but that you may, through the power of the Holy Spirit, eradicate from your hearts every thing carnal, and cast it from you. Cast away fear, and unbelief, and adultery, and sorcery, and idolatry, and lying, and theft, and every abominable practice. Flee the abominations of the heathen, and arm yourselves against the devices of the devil.

"We who are born of the Triune God, are especially brethren. We ought therefore the more to love one another. And if we love one another, we shall exhort and instruct one another. Therefore you must affectionately instruct our sisters who are in Bombay. Brethren, we must do all in our power for the instruction of our people. The command of Christ is, that the gospel be preached to every creature. In obedience to this command the missionaries are toiling for our good. From them let us learn the Christian Scriptures. Brethren, we have need to study the word of God much. Before I became a Christian I read the Christian Scriptures, and thought them easily comprehended. But now I find in them a bottomless, inexhaustible fountain of wisdom, and many things hard to be understood. Let us never forget to search the Scriptures.

"Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. The missionaries at Ahmednuggur salute you. The grace of our Lord Jesus Christ be with you."

Mr. Read adds—

I recently visited sixteen of the neighboring villages south of this place. Babjee was with me. We preached much. The common people heard gladly. The brahmins in several places reviled.

Happy indeed are we to hear you are about to send us a reinforcement. We want two more in Ahmednuggur and its vicinity, three at Junnur, and I suppose they would say ten at Bombay. We have also received a circular from the American Tract Society offering us aid, which we are glad to accept.

Sandwich Islands.

EXTRACTS OF A JOINT LETTER FROM HONOLULU, DATED JAN. 17, 1832.

Changes in the Mission—Accessions to the Church.

A few weeks after the general meeting, Mr. Dibble removed with his family to Hilo, the station assigned him in company with Mr. Green. Mr. Tinker remained

here till October, then removed with his family to Lahaina, to wait the further indications of Providence respecting his location. Mr. Baldwin remained with us till the fourth instant, when he sailed with Mrs. Baldwin, and have taken their post at Waimea in Hawaii. These three brethren while they were with us, besides attending successfully to the study of the language of the country, preached in English pretty uniformly twice a week; that is, once at the chapel on Sabbath morning, and once in the evening at a private house, with special reference to the benefit of foreign residents and seamen, mostly at the house of Mr. Johnson, who has also devoted special attention to that class of men.

Mr. Shepard, on account of declining health, has been induced to leave the care of the printing office, and without any very apparent change, has gone with his family to Lahaina; and Mr. Goodrich, agreeably to the arrangements of our last meeting, takes his place for the present, but not with sound health, and superintends native journeymen and apprentices in printing and book-binding.

Miss Ward, who from June till the close of the year gave more uninterrupted attention, perhaps, than any of the other females at this station, to the instruction of females and the superintendence of female teachers and their classes of children, has gone to Kaawaloa, where Mr. and Mrs. Ruggles would otherwise have been more alone than usual, in consequence of an arrangement for Mr. Bishop and family to spend some months with Mr. Baldwin at Waimea.

It will give you pleasure to know that the general and ordinary labors of the station have, by the aid of Providence, been continued in the different departments here to the present time with the same encouragement to prosecute them with courage, as has been given in former periods; for which, we doubt not, the patrons of the mission feel bound to give thanks to the great Dispenser of all good. While, by the undiminished labors of the press and pulpit, by school instruction, and daily personal interviews with the natives who throng around us for some cause or other, we have been endeavoring to sow the seed of the divine word,—we have reason to think that the Holy Spirit has been watering it, and in some instances making it effectual to salvation.

Numbers have appeared to hear with good attention. Hundreds have sought to have their names enrolled with those who profess to be seeking in earnest the kingdom of heaven, and hundreds more have expressed a desire to be baptised. We labor with them long, and are slow to hear their applications. But during the year past there have been successive classes of propounded candidates for church-membership, who, excepting a class of twelve that still remain, have, at the successive communion

seasons, been baptised and received to fellowship; viz. 13 in March, 30 in June, 25 in September, and eight in December; making 75 added to the church the last year, and whole number admitted at this station 166.

Removal of the Jesuits from the Islands.

Allow us here to mention some particulars of a providential character not immediately connected with our labors, but not less interesting to the nation on that account. You have heard of the disastrous enterprise in which Boki and Manuia embarked, soon after the visit of the U. S. ship Vincennes, and the loss of Manuia and most of his crew, and the almost certain loss of Boki and his crew and vessel, and the consequent change of the government of this island. You are aware also of the fact that, subsequently to those changes, the government ordered the Jesuits to leave the islands within three months, or be liable to be treated as strangers in other countries who refuse to comply with the laws, or who render themselves obnoxious to government.

During the three months alluded to, Captain Hill, a member of the church of England, from Liverpool, made a visit to this part of the world as a philanthropist, and exerted a direct influence to second the orders of the chiefs, both in respect to the removal of the Jesuits, and the suppression of the injurious traffic in ardent spirits, carried on chiefly by foreigners against the wishes of Kaahumanu and nearly all the principal chiefs in the islands.

He labored with the Jesuits themselves to persuade them, as they desired the good of the country, as they hoped to be useful to their fellow men, to remove without delay to some other part of the world where their labors would be more acceptable, and to leave the natives in quiet possession of the Scriptures and of the Protestant faith; assuring them that the doctrines of the Romish church are so different from those of the Reformation, that they can never coalesce, and that the islanders were not able to digest them both at once. He labored also with other foreigners to produce the same impression.

During the same period, General Miller, an English gentleman distinguished in the revolutionary struggles of Peru, in a voyage for his health, arrived as a passenger in a Prussian ship, the Princess Louisa. Kaahumanu said, "This ship will perhaps help to accomplish our wishes by carrying away the Frenchmen." General Miller seemed during a stay of four months, to take a lively interest, not in the case of the Jesuits, but in the general state and prospects of the country. He encouraged the king and chiefs to endeavor to improve the form and character of their government; to look well to the future interests of their country;

to encourage industry and commerce; to establish reasonable and equitable laws for the security of property, the promotion of good order, and the regulation of intercourse with strangers, and to enforce them without the fear of interference.

It is due moreover to both these gentlemen to say, what we are happy to acknowledge, that they treated your missionaries with kindness and respect, and as we believe exerted an influence favorable to the interests of the nation.

The Princess Louisa brought presents from the king of Prussia, and a letter from his majesty to the king of the Sandwich Islands, acknowledging the reception of a letter and war-cloak from him, recommending to his protection any of his subjects who might visit the islands, and wishing him all prosperity, peace, and happiness. Among the presents were a portrait of his majesty, Frederick William, and another of his field marshal, Prince Blucher. The friendly letter of the king of Prussia, and the account which the pious author of the two interesting portraits give of the subjects of them, afford new and happy evidence to the king and chiefs of the Sandwich Islands, that it is not beneath the dignity of kings and princes, the enlightened nobles of the earth, to encourage learning and religion, or to promote by their personal example and influence, the diffusion of the inspired oracles, both at home and abroad.

Kauikeaouli returned a friendly answer in his own hand, which for style, matter, and execution, was highly creditable to himself; and the autograph, with a translation into English, was forwarded to Berlin by Capt. Wednt, of the Princess Louisa.

The three months expired, and the chiefs waited till the fall ships arrived and sailed again, some to England, some to the United States, and some to other coasts. They then fitted out the brig Waverly, one of their own vessels, and on the 24th of December sent her with the two Jesuits on board, to the coast of California, at an expense of about a thousand dollars. The king, Kaahumanu, and Kuakini, jointly signed the commission to William Sumner for that purpose, which was as follows:

"I, Kauikeaouli, king of the Sandwich Islands, and Kaahumanu, and Kabua [one of the names of Kuakini] governor of Oahu, do hereby commission William Sumner, commander of the brig Waverly, now laying at Oahu, to receive on board two French gentlemen and their goods, or whatever they may have to bring on board, and to proceed on to California, and land them safe on shore, with every thing belonging to them, where they may subsist; and then to return back to the Sandwich Islands."

(Signed)

KAUIKEAOULI,
KAAHUMANU,
KUAKINI.

Oahu, Nov. 5, 1831.

Two Jesuit mechanics, a carpenter and mason, still remain as a part of that company which visited the islands, at the suggestion of Rives, to teach his people religion, and cultivate his lands.

The removal of these Jesuits in the manner in which it was performed, was the violation of none of their natural or acquired rights, and therefore cannot properly be regarded as persecution. No permission was ever given them to remain on the islands: it was expressly refused, and they were repeatedly requested, and even ordered to go away. The advice and authority of the government being equally disregarded, that government exercised the right claimed by all civilized nations, of determining whether foreigners at all events shall remain within its limits; and, in a manner the most considerate and humane, sent them to another country professing the same religion with themselves.

While endeavoring to estimate the merits of this case, we should endeavor to place ourselves in the circumstances of the chiefs of the Sandwich Islands.

Christian chiefs in the Sandwich Islands—say their missionary friends—have an argument against Romanism, which is to them conclusive, on the supposition that their former system of worship was wrong. Their religion, formerly, consisted much in the worship of bones, and other relics of their predecessors and of various living creatures, of numerous *tabus* [inhibitions] in respect to flesh and other kinds of food, and rehearsing prayers and making gestures before images of the various objects of their adoration—not that they supposed the image itself to be the *real god* in all cases, but either the place of residence of the spirit, or the mere representation of the god in whom they trusted. Now if all this was without exception *wrong*, how can the same thing, or what appears to them to be the same thing in Romanism, be *right*? And if it was right for them to *prohibit the idolatry* of their former worship, it is in their view right to prohibit idolatry or the worship of pictures, or images, or the relics of men, in whatever shape it is attempted to be revived; unless it can be shown that the infinite God has commanded it. This, so far as we know, the Jesuits have never attempted to prove from the holy Scriptures.

The facts, concisely stated, appear to be these. The Jesuits were four years in Oahu, so that the intelligent chiefs had an opportunity to gain some correct notions of their religious opinions and rites. The chiefs also satisfied their minds, by conference with their Protestant teachers, by reading a translation of Mr. King's simple and excellent letter to his Maronite Ro-

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man Catholic friends in Syria, and by examining the portions of the word of God which exist in their language—that all sorts of idol worship were utterly at variance with the letter and spirit of Christianity, and that the opinions and ceremonies of the Romish church were in general contrary to the Scriptures: and they regarded the introduction of the papal religion among the people as little better than a revival of the baleful superstitions, from which they had been so recently disenthralled.

The following reasons were assigned by Kuakini in writing for sending away the Jesuits.

"This is our reason for sending away the Frenchmen. In the first place, the chiefs never assented to their dwelling at Oahu, and when they turned some of our own people to stand opposed to us, then we said to them, 'Return to the country whence ye came.' At seven different times we gave them that order; and again in speaking to them, we said, 'Go away, ye Frenchmen: we allow you three months to get ready.' But they did not go during the three months: they remained eight months, saying, 'We have no vessel to return in.' Therefore we have put them on board our own vessel to carry them to a place where the service is like their own. Because their doings are different from ours, and because we cannot agree, therefore we send them away."

EXTRACTS FROM THE JOURNAL OF MR.
BINGHAM AT HONOLULU.

Influence of the Jesuits upon the Natives.

Dec. 3, 1831. After spending several days with my family at Punahou Spring, just at the opening of the valley of Manoa, I called, as I was returning, at a little cluster of huts, where a number of the followers of the Jesuits sojourn; being engaged, with many others, in building a wall for the king to protect his plantations from the herds of cattle on the plain. At the door of the first hut I met two women of about middle age, and, after the common salutations had passed, I asked, "Do you know the *palapala*?" "*Aole*," no, was their reply. "Do you not desire the *palapala*?" I asked again. "*Aole*," was readily returned. But if you could obtain a teacher who would instruct you in the *palapala*, would you not like to learn, that you may know what is right?" "*Aole*," was again promptly and emphatically pronounced. I had taken a handful of tracts with a design to give them to them, if they wished to read them, and asked again, "Have not any of you learned to read?" "None," was their reply, though it was not strictly correct. I passed on to the next house, or hut, where a larger number were together. I saluted the house, and very soon inquired if any of them were

able to read; to which they replied in the negative, as the two women had before. I asked again, if they did not wish to learn. Nearly all maintained a suspicious silence: One man signified that they did not wish it. "*Why*," continued I, "do you not wish to learn?" All were silent. "On what are your thoughts placed?" They deigned me no answer. The man who had answered one or two questions and who had returned my salutation, rose and went to the hut I had left. A woman, who I suppose to be the sister of one of the members of our church, came up from towards the sea shore. I bade her *aloha*, which she returned; but not recognising her distinctly, I asked her her name, which most natives are pleased with the opportunity of making known to us. She declined an answer. I repeated my question, and made several inquiries, but she appeared speechless, and soon disappeared, and those who remained in and about the hut would not speak to me.

I left in the hands of a friendly native, who had daily intercourse with them, a number of copies of a tract containing the ten commandments, as we teach and explain them, directing him, if he found any of them who would read it, or who would take it, to give it to them. He thought they would be averse to reading the Scriptures, and not desirous to learn to read at all. O dreadful delusion! to be willing slaves of ignorance, without the desire or means of knowing the truth! How dreadful to have the offended Author of eternal truth send upon us strong delusions that we may believe a lie, that we might be damned, because we receive not the love of the truth. I rode home with some feelings, I hope, of compassion for these thrice deluded children of pagans, who had now been led, apparently, to hate the only light that shines in this dark world to give the knowledge of the glory of God.

Various Labors and Occurrences.

Dec. 4. Preached Sabbath morning to a full congregation from the interesting interrogatory and injunction of Moses when Israel had turned aside and made and worshipped a *golden calf*—"Who is on the Lord's side? Let him come unto me." Shewed the occasion on which Moses made this inquiry, and the fitness of our attempting to answer for ourselves—shewed the character of those who are on the Lord's side, and the reasons why we should be on the Lord's side, and show ourselves, by word and deed, to be there.

5. In the evening addressed a company of seamen from the ship *Fanny*. I read the 49th of Isaiah, and remarked on the character and condition of all the true church of God, as obedient, happy, and safe, while all others were disobedient, unhappy, and in danger of endless ruin.

6. Attended the monthly meeting of the native church, and urged them to live and act as children of the same blessed Father—to encourage, to reclaim, to strengthen one another—to labor together—to act in concert and unison—to show clearly, by lives of holy obedience and zealous activity, that we are on the Lord's side, and that we use no weapon, in assailing or opposing the enemies of truth, but the word of God—that as church members we have no sword but the word of God, though rulers had, in a different capacity, a sword put into their hands by God himself, for the punishment of evil-doers.

8. Held a church-meeting for the examination of candidates: examined four, and selected eight to be examined to-morrow. Made some remarks to them to show that not those who were simply regular in their lives, but those who were renewed in heart, and engaged in God's service, were suitable candidates.

The native members, who were well acquainted with the candidates whose names we announced, were allowed to express their opinion in favor or against their being brought forward; which would, we thought, tend on the whole to promote union and fellowship among the members; though we take the principal responsibility and direction of their examination and admission. The ninth whom we announced, had been recommended by several of the members, and was distinctly approved by a considerable number present who appeared to be acquainted with her; but John Li said, "If we know any reason why she should be deferred, it is not right to conceal it. I do not censure her as evil, but it is my opinion she ought to be deferred." She was accordingly deferred.

10. The eight above mentioned were to-day examined, all of whom gave evidence of loving the truth, and of desiring to follow Christ and to trust in him for salvation.

11. Sabbath. I preached in the morning, with reference to the solemn transactions anticipated for the afternoon—the admission of members, baptism, and the Lord's supper. My theme was the declaration of the good king Hezekiah, who said, "Now it is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." 2 Chron. xxix. 10. Illustrated the nature of the transaction of making a covenant with God, and the advantages of such a transaction.

13. Phelps has been taking the census of the village of Honolulu. He makes 5,522 inhabitants, including 180 foreigners. The inhabitants living on the plantations of Honolulu are not included. These, when added, will probably make from 7,500 to 8,000.

14. I preached the Wednesday lecture—an exposition and application of Matthew

iv. 12—17; the bible class-lesson for this week. Insisted on immediate repentance, obeying and imitating Christ in diffusing light, and preparing for the coming of his kingdom. To-day one of the members of the church was called away from his labors to his last account.

15. Attended the bible class this afternoon—reviewed the discourse of yesterday; or rather, by questions on Matt. iv. 12—17, brought out what they were able to answer as to the prominent points, on which they manifested a good degree of readiness.

16. The funeral of Amos Kupo, who died on the 14th, was attended at the church this afternoon. Probably 2,000 persons were present, chiefly belonging to the Friday prayer-meetings. I preached from Gal. i. 23, 24. Described the character of Paul before and after his conversion, shewed the cause of his conversion, and gave some account of the character of Kupo, a former sorcerer, who appears to resemble Paul in many respects.

18. Preached in the morning from Ephesians, vi. 14, on the duties of parents and children: baptised eleven children.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. GOODELL.

[Continued from p. 328.]

Dec. 20, 1831. P. informed me that most of the Greeks in the village visited the school yesterday. They came in a body, and were much gratified; but when, at the close of the prayer, they saw no one make the sign of the cross, they exclaimed against the omission of it, and ordered the children to cross themselves. P. simply remarked that the church was the place for religion, and that the priests were specially set apart to give instruction on that subject; but that the school was for science and literature, and that he had been employed to teach them solely these latter things. As however, a great deal of religious instruction is given in the school daily, as well as from Sabbath to Sabbath, the answer was not altogether satisfactory; and the children in obedience to the order of their fathers and guardians made the sign of the cross in the Greek orthodox manner. I told P. I thought he had better say nothing to the children on the subject, but leave them to do every one according to his own pleasure; or otherwise, an importance might in their view, be given to the subject, to which it was by no means entitled. It was sufficient for our purpose not to enjoin it on them, nor teach them, the orthodox way of making it. P. said, a few days since one of the boys brought a complaint to him against some of the others that they were eating cheese, and that he

told them, they might eat whatever they chose, or their parents chose to have them: he would be no judge in such matters. For the teachers of the schools not to enjoin it upon the scholars on pain of corporal punishment to keep the fast, go to church, kiss the pictures, pray to the saints, &c., is something entirely new. Heretofore, they have always been perfect tools of the priests, and the schools the very gate of the church.

21. In return for some specimens of our Greek school books which Commodore Porter sent to the Russian ambassador, he received to-day a very polite note, thanking him for the favor, and saying, that the American institution was a noble and benevolent one, deserving of patronage, and that he and the Spanish minister would have great pleasure in visiting the school in this village on any day it might be agreeable to us.

On the report of a friend, that the papal priests were greatly alarmed and offended, because the New Testament was read in the Greek school, Mr. Goodell replied—

That the school was for Greeks and not papists; and that so long as the former were satisfied, it was no concern of the latter what books were used: moreover, that the Greeks did not consider the New Testament as heretical, but had always been accustomed to make more or less use of it as a school book; and that, instead of its being now forced upon them against their wishes, they had themselves purchased for their children every copy which was found in the school.

There are not less than five Latin priests in this village, and I think there are more. Several of them are chaplains to the different embassies, and one of them is found in the palace of a minister, who represents a Protestant government. The Russian minister has also his chaplain, a man of a most cheerful and animated countenance, and much apparent friendliness. In the Greek church are three priests and one deacon. The papal Armenians and Greeks are not deficient in this particular, and there are besides a Syrian bishop and a Georgian priest, both papists.

28. As yet I have seen neither ice nor frost in this country, nor till this morning have I seen snow. The surrounding hills are now partly covered with it, and it is also falling here, though it melts as fast as it comes.

Jan. 14, 1832. Went to Galata, and thence down nearly to the seven towers to make a visit to the Armenian patriarch in his palace. He appeared to be about fifty years of age, of deliberate habits, his beard long, black, and thick, befitting his exalted station, and his deportment in all respects marked with dignity. Both he and his vicar received me very graciously, and con-

versed with much apparent interest about America, schools, &c. The patriarch was very inquisitive respecting our religion, and wished to know whether we followed Calvin or Luther. The vicar having previously laid it down as an incontrovertible proposition, that all protestants were followers either of one or of the other. I replied that in America there was the most perfect freedom in regard to religious sentiments and worship; and that of course there were various denominations of Christians, and that though some of these, it was true, were called Calvinists, and some Lutherans, and others by still different names; yet I knew the fact to be, that they did not generally inquire what Luther, Calvin, or any other man believed in order to know what to believe themselves, but were remarkably free from all shackles of this kind, and inquired simply what God had said in his holy Word. To this they at once bowed assent. The patriarch then inquired about missionary operations in China, which led me to speak of the missions recently established there; of those also in India and Burmah; and of the wonderful change that had been produced in the moral condition of the inhabitants at the Sandwich Islands. He was very anxious to know what kind of Christians our missionaries made them; what sect they were made to follow; what name they took, &c. I told him, that they were not baptised in the name of Calvin, Luther, the pope, or any one else, but simply "in the name of the Father, of the Son, and of the Holy Ghost;" that they embraced Christianity in its primitive purity without any thing foreign being mixed with it, and that they were formed into churches that "knew no man after the flesh," but received the pure unadulterated word of God as the sufficient and only rule of faith and practice. To this he with his vicar gave the fullest assent, but seemed at the same time to be filled with wonder at so extraordinary and yet so reasonable a course. He expressed for me and for America much of the oriental kind of love, of which every man here seems to keep always a large stock on hand, and said, if he had not seen me, he must have gone there; but in being favored with a sight of me, he had seen America, and was glad.

In regard to Lancasterian schools among his nation he expressed himself favorably, and called up Boghos, (the very man we wanted) and said he might come to be instructed in the new system, and then commence a school according to it, as an experiment. On rising to depart I gave him my blessing, which he received with a smile, remembering, I suppose, that "without all contradiction the less is blessed of the greater."

Returned to Galata, and spent the night with a pleasant Greek family—the aunt of I. C. He also was with us, having invited Commodore Porter and myself to accom-

pany him early in the morning to one of the Greek churches to see the two patriarchs and twelve bishops perform mass, and to hear an oration on account of the sultan's having given back to the Greeks their former possessions in Scio. The Sciotes at Constantinople give a great dinner on the occasion, at which the patriarchs and bishops are to be present, and to which Commodore Porter and myself received a card of invitation from the committee of arrangements; but, as the day would be Sunday, we in a note of thanks for their politeness begged them to excuse us.

15. Sabbath. Preached on board the corvette United States. A large number of people were present. Merchants from the city, the masters and crews of several vessels, and various officers from an English cutter just arrived, together with a few Armenians and Greeks. The subject was the "penitent thief," and the attention as usual very good.

18. Epiphany of the Greeks. Went to the Greek church a quarter before six, while it was yet dark; and found a great crowd assembled in the yard, or enclosure of the church, and the priests chanting their service over a barrel, or large firkin of water, with the cross planted by the side of it. As soon as they had finished blessing and consecrating it, and were retiring to the church, there was a universal rush of the people for some of the holy water to drink, and to carry away and preserve in bottles; and such pushing, pulling, scrambling, bawling, ensued, as I have seldom seen even at foot-ball.

On entering the church, I was conducted to the seat belonging to the principal priest, and where I of course had a good view of all that passed. In the midst of the chants and prayers, this priest went at different times through the crowd with a basin or cruze of the holy water in one hand, and a small brush made of a few twigs tied together in the other, and while the people bowed down to kiss his hand, he sprinkled them with the brush dipped in the holy water, and crossed them on the forehead with it. In one instance P., seeing the priest approach near where he was standing, hastily retreated, and left the house. How affecting that the services and ceremonies of the church are such, that conscientious men cannot join in them!

Near the close, the same priest carried round broken (a representation of sacramental) bread; and again there was a general scramble of men, women, and children to get a bit; and on bowing down the head to receive it, they always kissed the hand that gave it.

A large procession was now formed, and the principal priest carried the cross with great formality and ceremony to baptise it, as they term it, i. e. throw it into the Bosphorus, and see who will plunge in and get

it first. They proceeded, chanting as they went, to a fine quay opposite to the Russian palace. I stood on the very lowest step, with the priest on the same step next to me on one side, and six naked fellows, shivering with the cold on the other, while an immense crowd of people were behind, stretching along the shore to the right and left, or were in boats directly in front. In order to deceive the poor fellows, and put them off their guard, the priest several times raised his hand, "and made as if"—they laughed at the artifice practised upon them, and the people laughed, and the priest looked at me, and laughed as heartily as any of them. At length he threw it two or three rods from the shore, and instantly there was a headlong plunge after it, and a momentary but vehement struggle who should first get possession of it. The successful candidate first immersed it the whole length of his arm beneath the waves, then kissed it, and presented it successively to the lips of his comrades for a salute from each of them. The ladies in the boats now vociferated to him, all unclothed as he was, to come to them, that they might next enjoy the privilege of kissing it. This, as it appeared, he felt constrained to do, though the priests and elders on shore were in the mean time bawling after him to hasten back to them, that they might give it the same token of love, and march it back in triumph to the church.

The aga of the village was present to keep order on the occasion—a mussulman, with a whip in his hand, to keep Christians from devouring one another, or committing any excesses, during their religious solemnities. The whole appeared like a farce. The Greeks, however, do not consider this baptising of the cross as a strictly religious and indispensable institution; but it is a ceremony—a custom which prevails in this country, and even in Russia, and is just such a scene as the Greeks like. Those who cast themselves into the water after the cross, have the privilege of carrying it round that day from house to house for people to kiss, and of receiving offerings from those disposed to reward their zeal by making them a present. The Russian ambassador, it is said, gave them sixty piastres on this occasion.

While in the church I saw a little sick child brought in, and its lips, being made to touch the pictures of Christ and of the virgin, were then moistened with the holy water, in order to effect a cure.

During the public prayers, or the reading of the Scriptures, the people generally appeared to yield suitable and serious attention, however little they understood of either, and it is much to be regretted that they are not, particularly the latter, in the vulgar tongue; but at other times they were full of frolic and noisy mirth, and the question again and again forced itself upon my mind, "Is this the house of God? Are

we engaged in divine worship?" When the priest carried round in the church the bread elevated upon his head, and another followed with the wine, all the people uncovered their heads, and bowed down most reverently with their faces almost to the ground, crossing themselves in the Greek orthodox manner, and in rich abundance.

19. According to previous appointment, the Russian and Spanish ministers called on Commodore Porter, and accompanied us to the "village school." Here we found Mr. S. and many of the principal Greek inhabitants. The children went through their various exercises of reading, spelling, writing, and arithmetic very satisfactorily, and one pretty little boy drew with a piece of chalk on a black board, horizontal, perpendicular, and parallel lines, cylinders, acute and obtuse angles, and a sphere with its meridians and parallels of latitude, at the direction of the teacher. The five charity boys of Commodore Porter were brought forward, and the best one among them rewarded publicly by him for his diligence and good behavior. He was a little fellow, "the only son of his mother, and she a widow." The system was altogether new to the Russian and Spanish ambassadors, and they were much amused at the operation of it, and expressed their astonishment at the progress the children had made in so short a time. On retiring they left a small donation for the school, and expressed their determination of supporting some children in it, after the example set them by the American minister.

24. Yesterday accompanied Commodore Porter on horseback through the numerous villages on the Thracian side of the Bosphorus to Galata. We were between four and five hours on the road, and were much gratified with the excursion from the novelty of it, passing, as we did, round the bays, and creeks, over the headlands, and through the successive villages, with which the line of coast is diversified. To-day we returned by the usual route inland. In our school at Galata is a pretty little girl, the daughter of a priest, whom I rewarded for her proficiency. L. informed me that on the Sabbath previous, he called on the Greek patriarch in order to stir up his zeal in regard to the schools. Several of his priests and deacons were present, who spoke in favor of them, as did also the patriarch himself. But as soon as the others had retired, he desired L. to sit near him and said in a low voice that the people were generally ignorant, and afraid of heresy; that some books of an objectionable character were in circulation, and that a school had been opened at Buyuk-Dere, in which heretical books were reported to have been introduced. "And what," continued he, "am I to do if complaints are made? It is impossible but that I must take notice of them." L. assured him that he had been altogether misinformed; that no books of the descrip-

tion mentioned by him, had been put into the hands of the children; and that, if he requested it, a copy of all the books used in the schools should be sent him for his examination.

I have myself been very careful to have no books introduced into the schools, either by myself or teachers, which could give any reasonable cause of offence, and I am confident that no imprudent act of this kind can be justly charged to us. And the press at Malta happily furnishes us with whatever is wanted in this respect—books in abundance, and entirely free from every thing sectarian, or any bias and blind attachment to a mere party.

27. As the Russian ambassador had requested that five poor boys might be found and placed in the school on his account, P. brought to-day the required number, all orphans but one, miserable objects, whom he had literally picked up from "the high ways and hedges." The Commodore smiled at their appearance, they having evidently been taken hungry and cold from the dampest, darkest hovels of ignorance and wretchedness; but having ascertained their names, and ages, and circumstances, he sent them forward with a line of introduction to the representative of his imperial majesty. His excellency, whose kindness of heart and urbanity of manners are spoken of by all who have the happiness of his acquaintance, received them very graciously; gave each one a present of money; sent to Commodore Porter the sum necessary to pay their tuition at school for three months, and begged to know whether he could afford them any other charity. It was finally concluded that they should have each a new suit of clothes; and the Commodore, who is always forward in deeds of benevolence, cheerfully offered to take upon himself the trouble of getting them suitably clothed—an offer, which his excellency accepted with suitable acknowledgments for the courtesy.

28. Madam —, the married sister of the house of —, has had a serious attack of illness. I called at different times to inquire after her health, but not being invited by any of the family to her chamber, and not thinking it best to make a formal request to visit her, lest they might consider it intrusion, or the motive might be misunderstood, I did not have an opportunity of seeing her. But Mrs. Goodell recently called and sat with her some time. She inquired for me, requested my prayers, and complained of my not having visited her. Yesterday I went in company with Mrs. Goodell. At the bottom of the stairs we met the other princess, who said that her sister was anxious to have me come, and converse with her about God. We ascended to her chamber, but found her asleep. This morning I called again. She seized my hand, and wept like a child. I had much conversation with her in Turkish,

which I also interpreted to her husband in Italian. Her frame of mind is something like David's, when he saw with grief "the prosperity of the wicked," and "was envious at the foolish."

Went into the school, and saw half a dozen boys, who had been indolent or disorderly, kneeling down in a corner of the room, with their faces to the wall, and their crimes attached to their backs, and all the other scholars drawn up in regular order around, and one of them delivering in a very energetic manner a speech on good behavior, in which he occasionally referred with very expressive looks and motions to the delinquents on their knees, and some of them weeping before their eyes.

26. A little girl, born in this country of German parentage, and of a very poor family, whom we employed partly by way of charity, to assist in taking care of the babe, was this day married. She is but about 13 years old, is a mere child, and knows next to nothing about any thing. Her husband is between thirty and forty—old enough to be her father—and will probably be often and with reason induced not to 'spare the rod for her crying.'

31. One of the boys belonging to the school was instantly killed on Sunday by the discharge of a gun. He was about 12 years old, was one of the best scholars, and a monitor of the school. The children appeared to be affected and to be made solemn by the event. P. read to them Mark xiii. 33-37, and spoke to them on the importance of being also ready. Some of them were in tears. I brought away with me some specimens of his writing, and afterwards called on the mother and family, all of whom were in deep affliction. May the event be sanctified!

Feb. 2. This morning, on going early to Therapia to take coffee with our esteemed friends, the Rev. Dr. and Miss Walsh, we saw frost and ice for the first time, and pointed them out as a curiosity to our children, they having never seen either before in their lives. Miss Walsh, with the approbation and blessing of her father, will henceforth instruct daily in English a few Anglo-Armenian children at Therapia, as Mrs. Goodell has already commenced doing at Buyuk-Dere. They speak only Greek, Turkish, and a little French. There are several respectable families of this description in this country, who are very desirous for a school, and who would be willing to pay for the instruction of their children, but they live so scattered, that the school for them must, to accommodate them all, necessarily be a boarding-school.

3. Rode with the Commodore to see a sick man, whom he discovered yesterday lying on leaves in a cavity or hole beside the road, nearly a mile from any inhabited dwelling. He is a Mussulman, and is said to be 109 years old. We found him entirely alone, though his son attends upon him,

when he is not abroad upon business, viz. begging. We gave the miserable old man something to relieve his wants, and as we rode on, I could not keep from contrasting our situation with his, and remembering who it is that makes us to differ.

4. I have called almost every day at the house of —. Madam — is now much better, and has been convalescent ever since my first visit, which she ascribes entirely under God to my prayers. I had much interesting conversation with her and her sister. They both appeared very grateful to me; and were sure that relief from pain, and restoring mercies were granted in special answer to my prayers. They acknowledged that though they sometimes read the gospel, yet they did not practice it, and that I was the only one they had ever known who kept the commandments of God. I spoke to them on the importance of improving their afflictions; of praying for sanctifying grace; of their need of the holy Spirit; on the necessity of walking according to the precepts of the gospel, if we would be true Christians and be happy in the world to come; and on our duty to look beyond all human instruments and means, and to acknowledge God in all our ways.

They referred, as they have often done before, to their reduced circumstances, and to the mysterious providences of God towards them—their father and brother being both hung or beheaded the same day, by order of the present sultan, their possessions seized upon, 'and all their pleasant things laid waste.' I reminded them of the troubles of Jacob, Joseph, David, Daniel, and Job, and especially of Him, who "had not where to lay his head."

I hope it may not be in vain that by the conflagration of Pera, we were brought into an intimacy with this pleasant family. It is certainly worthy of remark and special gratitude, that in the time of their affliction they should send for me, instead of their own priest, to give them religious instruction, and commend their case to God in prayer. May much good result from it!

The dresses for the five boys of the Russian ambassador being ready, the objects of this charity were again brought to be invested. The Commodore has taken pains to have all their clothes alike, and, when they had put them on, they looked like an entirely new generation of boys, and were marched off, smiling and happy, amidst much cheering, to the Russian palace. His excellency was much pleased with their renovated appearance, and gave each one a twenty piastre piece to carry home to comfort the heart of his mother.

Under date of May 11th, Mr. Goodell writes;—

To Commodore Porter, both the Board and ourselves are under very special obligations, we having been members of his

family, and having every day partaken of his hospitality, and truly parental attentions from October 19th to March 24th, a little more than five months. As a requital for his kindness to us and ours, in furnishing us with such accommodations and comforts, we can only pray that he and all his may have "a building of God, an house not made with hands, eternal in the heavens."

Choctaws.

EXTRACTS FROM A LETTER OF MR. MOULTON AT OKCHILABI, JULY 19, 1832.

Report of the School.

THE school was commenced in September, and continued about ten weeks. It was then discontinued through the winter; the children not attending as the weather became cool. Near the last of March it was again resumed and is still in operation. The term of instruction has been near six months. The whole number of native scholars 34—average attendance 10. Three or four have been very regular, others very irregular in their attendance.

Several of the scholars have made commendable improvements in reading and spelling English, while others have improved but little. One principal source of discouragement I have met with in this village school has been the great irregularity of attendance among the scholars. The most trivial excuse would prevent their attendance. Every time there was a gathering, or whiskey was brought into the neighborhood, (which has not been unfrequent) more or less would be drawn away. It is indeed distressing to see how whiskey like a flood is deluging the land and bearing its victims by hundreds down to ruin. Could this deadly enemy of the red man, as well as the white, be banished from the land, the great obstacle to the improvement of this people would be removed. But our faith must be tried, and surely we have great need to pray that it may be increased. We still have evidence that the Lord does not forget his chosen few who are surrounded by temptations and enemies in this land. May they still be kept by his power through faith to salvation.

EXTRACTS FROM A LETTER OF MR. HOTCKIN AT ITISHUNNA, JULY 24, 1832.

State of the School.

THIS school was designed especially for Choctaws. It commenced May 11th and has continued till this time. Term of instruction two and a half months. Whole number of scholars 30. Average daily attendance 12.

The present state of this people renders it very difficult to proceed regularly in any thing. The grand spoiler destroys almost

every effort to do good. The scholars of this school have been very irregular in their attendance. Very few have attended to exceed a month. Those who are present to-day perhaps will be absent to-morrow. Those absent to-day will be present to-morrow.

Some of those who can read and write had some knowledge of books before this school commenced. It has been taught by E. Bardwell, Jun. There is but one, and only one obstacle in the way of raising the rising generation of Choctaws to an equality, if not higher, than the rising generation of the whites in the United States. If the inconstancy of the parents and leaders could be overcome, the work would be soon accomplished. We hope some at least begin to see their errors.

The last Sabbath we had a two days' meeting on Chikasahe, Messrs. Byington and Kingsbury were with us. It was a precious season; eight or ten came forward and asked for the prayers of God's people; four were added to the church there, and one at this place, Goshen, the Sabbath previous. Our Lord and Savior in these days is giving us a few drops of mercy to cheer our hearts. May he have all the glory forever. The condition of the church here at present is better than the most sanguine could hope. May the Lord continue "to do so and more also." The condition of the people, as a body, is distressing beyond measure. Whiskey pours in like a flood. Let us share largely in your prayers that our faith fail not.

Osages.

EXTRACTS FROM THE REPORT OF THE UNION STATION FOR THE YEAR ENDING JUNE 1, 1832.

State of the School—Murder of a promising Boy.

THE number of Indian children that have been members of the school at this station is in all, 158. Of these nine have died, a part at the station, and a part among their friends. One promising boy whom his father took with him on a buffalo hunt was killed by the Pawnees. While they were separated from the encampment to procure some water from a creek, the Pawnees fell on the father and son, and tomahawked them both. Thus fell Timothy P. Gillet, one of the prettiest boys that ever came to our school. Fifty-four now belong to the school. The number of white children is eight—making in all a school of more than sixty children. Of those that have left us and are living, some are respectably married, others are doing business for themselves. Some of the Osage young men are in the employ of the mission as hirelings. At this time we have three; and go forth where you will, you may meet with youth

whose conduct, and whose manners tell that they have been at school. And among the Creeks, I wish to remark, those have decidedly the advantage of their companions, who have been at school at some station in the east. Several of these are not only pious but very useful to their people by their counsel, their prayers, and their lives: and every where among the Cherokees, we meet with those youths that show by their good conduct, and some by their piety, that they have been members of the mission school.

In our report of last year we had the satisfaction of stating that all, that is, more than fifty children could read in the Testament except two. Among the Creek children a change has taken place. A number of new ones have come in the place of those that could read well; so that the proportion of readers is less than the last year. Still several who read the last year, advanced into grammar, arithmetic, and geography, are progressing in those studies. About three fourths of the school can read in the Testament, and one third are in the higher branches. All are improving except a few who belong to the infant school who have at this time no instructress. Except these the school is prosperous. The children are generally obedient and some are pleasant and agreeable. In this respect the school is far more desirable than when the commissioners were here, when it was composed only of Osage children, with scarcely a motive to be any thing after all their improvement, but Osages.

One or two among our hired hands, persons of color, have been seeking salvation. One certainly all the year, and with some earnestness. And another has obtained a hope of his pardon. He is certainly reformed, and appears pious, though we have not encouraged him to join the church. But the children of the school though they give good attention to the weekly lecture, and to other religious instruction manifest generally no lasting concern.

EXTRACTS FROM A LETTER OF MR. VAILL,
DATED UNION, JUNE 20, 1832.

Church among the Creeks.

OUR little church now consists of more than sixty members. The work is going forward. It is embracing one after another in a steady progress. Formerly it was confined to the blacks, now it is increasing among the Indians, and the audiences have increased to 300 at the central meeting ground, besides several other smaller meetings held in different places. The continued presence of Christ among the Creek Indians of the Arkansas carrying forward his own work of love in the conversion of many souls, calls for praise to God.

Two of our church have died in triumph the last year. One, a widow of the late

Gen. McIntosh, a striking instance of the power of divine grace. The other as striking, a son of Perryman, one of the former chiefs, very dissolute and depraved till the time of his conversion year before last. The Lord be praised for his tender love to these souls.

We still continue our visits among them, lately I have preached to them two Sabbaths out of three, and every Sabbath with greater interest than the last.

Never have I been acquainted with a revival so steadily progressing for four years.

EXTRACTS FROM A LETTER OF MR. WILLIAM C. REQUA, DATED HOPEFIELD, JULY 3, 1832.

Change of Habits among the Osages.

SINCE our last report of the state and progress of the settlement, no considerable changes have taken place. A gradual advancement in agricultural pursuits, in civil and religious knowledge, and also in moral conduct is apparent. There are twenty-two families resident here, that have under a pretty good state of cultivation about seventy acres of land, planted generally with corn, that bids fair to produce fifty bushels to the acre. Beside corn, they have a variety of garden vegetables growing that look well, such as different kinds of beans, melons, pumpkins, potatoes, &c. We have supplied every family with seed potatoes, and all have planted more or less; and all are remarkably fond of them. The potato will soon become an article of produce among the Osages generally. Here it is considered reputable for men to labor and be industrious in cultivating their fields, and making improvements; and even at the large town on the Verdigris, a few families have separated themselves from the mass of the people to cultivate the land, in imitation of the people of this place. The example of farming set here by this little band has great influence upon the minds of the Osages generally. They now say at the Osage town, on the Verdigris, "We desire to become farmers, and have those among us who will teach us, and assist us in giving us ploughs and oxen, that we may raise corn and tame cattle." The Hopefield Indians have done their own ploughing this season, without any assistance from us, except the use of a yoke of oxen. They are becoming skilled in driving oxen and managing the plough. Several of the settlers will probably raise 200 bushels of corn each more than they will need for their own consumption. They are more and more pleased with the idea of raising their domestic animals, and on realizing the benefit of having meat to eat without procuring it by the chase. The love of settled life increases as they acquire

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property. Some of the principal settlers have given up their hunting excursions, saying, that they would rather remain at home, that they may make their fields look thriving, and in good order. I have just received a visit from an Osage chief of Clamore's band, who says he has brought some of his people here to visit the settlement that they may profit by the example set them; "for," continued he, "the time is near when the other Osage towns will do as the people of this place for their subsistence, and not depend on their long and tedious hunting tours."

Progress in Morals.

In respect to their moral condition (though many evils abound) there is an improvement. In their general deportment we discover less of the savage, and more of the enlightened and moral man. We trust the Lord has begun a work of reformation and grace, which he will perfect in the day of his power. In our social and religious meetings several pay good attention, come regularly, and appear to feel the importance of the subject of religion. We would take courage, labor, and faint not, trusting in God and the good word of his grace; hoping that his word will accomplish that whereunto he doth send it.

EXTRACTS FROM A LETTER OF MR. JONES,
DATED HARMONY, JULY 23, 1832.

For some time past my ministerial labors have considerably increased, especially since the present awakening. For some months I have had a regular appointment in a neighborhood about thirteen miles from this; and I have reason to believe that the means of grace afforded there have not been in vain. Three weeks yesterday was a solemn and interesting day. Nearly every individual in the settlement came together. I have seldom seen more serious attention. None appeared to be inattentive, and some seemed to be deeply affected. I have heard from these once since, and learned that the excitement seemed to increase. I cannot for a moment doubt but the Lord has begun a good work, which we pray he may carry on till all shall be found at the feet of Christ. As to the revival among us, several particulars have been already communicated. Since the date of my last, eleven other persons have been examined for admission to the church. Of all, except one, we gained a pleasing evidence that a saving change had been wrought in their hearts. Some few instances of conversion have been marked with peculiar demonstrations of the power of God. The largest half of the 24 or 25 who profess a hope in Christ are under fourteen years, and one not more than sixteen.

Arkansas Cherokees.

COMMUNICATION FROM MR. WASHBURN,
DATED DWIGHT, MAY 18, 1832.

[Continued from p. 337.]

Church—Revivals among the Cherokees.

In the report I now make, I begin with the church. The whole number of persons who have been connected with it is seventy-one, thirty two males and thirty-nine females. Seven members, five females and two males, have died in the faith. Four have removed to other churches, three males, and one female. Two, both males, have been excluded as apostates. This leaves the present number 59, of whom thirty-four are females, and twenty-five males. Nine persons now stand propounded as candidates for church fellowship to be received at our next sacramental occasion. Of these four are males, and five females. The church is *one* through the nation. It has not been thought expedient to divide it. Dr. Palmer and myself act as joint pastors. We hold communion seasons at different places. The religious state of the church is very encouraging. We think we have the best reasons to hope that all are truly the disciples of Christ. All seem much engaged in religion, and we hope all are aiming at an elevated standard of piety. If the pastors and missionary members are faithful, we hope that none will prove apostates, and that all will become actively useful Christians. Respecting the revival I submit the following statement. The first indications of seriousness were apparent in December 1830, among the scholars in our school. In March following, several persons living in the neighborhoods where Dr. Palmer preaches, were led by the Holy Spirit to inquire the way of salvation. A few in school here, and a few in those neighborhoods, soon expressed a hope of moral renovation, which change was evidenced by a conscientious fear of God, and holy obedience to his will. The excitement continued and was gradually extended till our series of protracted meetings, which began in July. Those meetings gave a new impulse to the revival. Several, as we hope, submitted to God. The seriousness extended into other parts of the country. The revival has continued till the present time. It has suffered some abatement for a season in some of the neighborhoods, and has afterwards been renewed. The excitement now is greater than at any other time, and is much more extensive. Indeed we think there is evidence that God is pouring out his spirit in every part of the nation. Not a settlement is known where there are not some anxiously inquiring about their eternal welfare. In many neighborhoods the seriousness is

very general and deep. The whole number who give us evidence of a saving moral change is about seventy. Deep solemnity, stillness, and order have marked the revival all the time, in all the neighborhoods and meetings, so far as our mission and church have been concerned. The present is a time of intense interest. The whole field is white for the harvest. There is a pressing call for instruction. The number of laborers is inadequate to the present exigencies of the people. Every neighborhood needs the constant instructions of a minister. Here exists a revival of religion throughout a territory as large as the state of Massachusetts, and only two ministers to perform the whole labor. If all the instruction could be given which now seems to be needed, there is reason to believe that this whole nation would be converted to Christ. But with the present number of laborers many tedious years must pass before that time, and many souls perish in sin. It is true that God can, if in his sovereign pleasure he sees fit, convert all this people through the instrumentality of the present means, or even without them, but we have no reason to expect he will do it.

Schools.

Infant School.—The teacher reports that eighteen have attended this school during the past year;—seven boys, and eleven girls, between the ages of twenty months and thirteen years. They are divided into four classes. The first can read well in history, and make it a study. They have studied Woodbridge's Rudiments of Geography, with maps and charts, and nearly all the questions for review. They have studied the first principles of botany, according to the Linnæan system, so far as to give names and definitions of names of the parts of plants and flowers, the names of the classes and orders, and are able to analyze some. They have been instructed in the elements of geometry so far as to be able to give the names and definitions of about sixty different figures of surfaces and solids; and to draw them with tolerable accuracy on slates. They have attended to Scripture lessons and singing hymns every day. The second class have attended to the same studies, but are less advanced. They read with tolerable accuracy in any book. The third class read intelligibly in the Bible and other books, commit lessons in Scripture history, and answer questions on a great variety of subjects. The fourth class spell in words of three and four letters, repeat hymns and passages of Scripture, and learn to talk, count, and perform various exercises with their limbs. As an infant school, the whole have been advanced to considerable extent in mental arithmetic, and nearly all the variety of lessons in the second edition of Mrs. Howland's *Infant School Manual*. The progress of

the school in religious knowledge is such as to require vigilant exertion on the part of the teacher, in order to answer the growing demands of early development. The responsible duties of the teacher have been greatly increased in consequence of an interesting revival of religion during the past year. At times a general seriousness has prevailed in the school, and about half the number have been subjects of serious awakenings. At times hope is indulged that three have given their hearts to God. There is not decided evidence, at present, however, that more than one of this interesting group has truly submitted to Christ. The result of this awakening in the minds of children to the important concerns of their souls, cannot be fully known at present. The school is truly a nursery of choice plants—all but one the offspring of believing parents, and by them early dedicated to God in baptism. Two of the scholars are Cherokees, and very promising children. The mother of one of them is a half-sister of the late Catherine Brown. She is seven years of age, and exhibits some very interesting traits of character. She entered the school about eighteen months since; and has been absent four months in that time. When she came here she understood very little English. Now she speaks that and Cherokee with fluency. She reads understandingly in the New Testament, which is her delight; especially those parts which give an account of the birth, life, miracles, sufferings, and death of Christ.

Boys' School.—Twenty-six different scholars have attended this school from the vacation in September 1831, to the vacation in February following. From that time to July, thirty-seven attended school;—making from September 1831, to July 1832, forty-one different scholars who have attended. The average number has been about twenty-six. Of this number, one studied algebra, five geometry, five history of the United States, five constitution of the United States, seven English grammar, four geography, five attended to composition, ten attended to writing, and three drew maps. Several of the more advanced scholars had been pretty thoroughly versed in geography previous to the commencement of the last year. They have not attended to that study. In addition to the above it may be stated that all the small scholars have been exercised in the elements of several of the sciences, viz. arithmetic, (Emerson's first part) grammar, geography, geometry, &c.; also in Scripture prints and natural history. By this means has been laid the foundation of an education, which, if followed up and improved, will be of essential benefit to the dear youth and their benighted people. As to the progress of the scholars in the several studies mentioned, it has been such as to afford no small gratification to the teacher, and has often called forth commendations from persons of judgment and taste, who

have visited the school. That they have done *wonders*, or better than other schools, is not pretended. But it is presumed that if members of the Board, or contributors to its funds, could have visited the school and witnessed the improvement of the pupils, they would have felt that their funds were not entirely wasted. As to religion, the teacher has endeavored to consider it a Christian school; and while he has taught science, he has also endeavored to teach his pupils that "*one thing is needful*." At different times during the year, considerable religious excitement has prevailed among the scholars. Some have felt convictions of sin, but, for the most part, these feelings have been like the early dew. One scholar expresses a hope that he has been born again. In several conversations with him he has appeared well. He says he is determined to be a Christian. Time alone can decide the sincerity of his resolution. There are still some cases of seriousness among the boys, which it may be hoped will result in their conversion.

Girls' School.—The teacher of this school reports that the number of pupils the last year has ranged from twenty-nine to thirty-one. The first class consisted of five. The studies were reading, writing, spelling, defining, history, geography and composition. The second class consisted of five. The studies were reading, writing, spelling, and geography. The third class consisted of four, and attended to reading, writing, and spelling. This class read intelligibly in the Bible. The fourth class consisted of six. They studied reading and spelling. This class read without difficulty in the New Testament. The fifth class contained four, and studied reading and spelling in easy lessons. The sixth class consisted of six. They only spelled. Usual lessons for the whole school were drawing and enumerating on the black board and slates, explanations on the artificial globe to illustrate the motion of the earth. There were, also, daily lessons for the whole school on the maps, the first rules in arithmetic by the aid of cubes, Scripture lessons, &c. &c. The improvement in the school has been very gratifying. The company of scholars has been more interesting in many respects than any which has ever before filled it up. Most of the girls have acquired education which will be of permanent benefit to themselves. Some are qualified to do good as teachers. Their improvement in needlework, domestic labors, and in habits of industry, neatness, order, &c. has been very satisfactory. But it is in reference to religion that we look upon this school with the highest pleasure; and on account of which, we feel bound to render the full tribute of gratitude to the God of grace. Indeed this school, the past year, has been a scene of interest not only to saints on earth, and angels in heaven, but to the adorable Trinity. Over it the Holy Spirit

has delighted to hover; yea, in it he has delighted to dwell. Here the revival, for which we feel so grateful, from which so much has already resulted, and by means of which we hope multitudes more will yield their hearts to God, had its beginning. Five of the girls, during the year, have united with the church. Nine others give most gratifying evidence that they do, in sincerity, love our Lord Jesus Christ. Not one child in the school, over three years of age, is indifferent on the subject of religion.

Mr. Washburn, after noticing the interesting character of the Bible class and Sabbath school, which are attended by the more advanced scholars together with the brethren of the mission, closes thus:

In conclusion I would remark that the prospects of the mission in relation to its greatest object, the salvation of the people, are far more encouraging than ever before. You will unite with us in thanksgiving to the great Source of all these blessings, and in earnest prayer for the continued and more extended influences of that Spirit, by which alone revolted nations and individuals can be brought back in submission to their rightful King.

Information has been received by a letter from Mr. Vaill, of the Union mission, that a series of religious meetings was held among this portion of the Cherokees, commencing August 3d, attended on an average from day to day, by 250 or 300 Indians. Twelve sermons were preached by Messrs. Vaill, Washburn, and Palmer, and interpreted; accompanied by exhortations, prayers, and singing. Most fixed and anxious attention was given by the audience during all the meetings. The number of persons who were seriously inquiring the way of life, and requested the prayers of the church, was about fifty. The Lord's supper was administered during the meetings, of which above seventy persons, most of them Cherokees, partook. Eight persons were received to the church on profession of their faith in Christ. The revival is stated never to have been more interesting and promising than at the date of the letter.

Stockbridge Indians.

EXTRACT FROM A LETTER OF MR. STEVENS,
STATESBURGH, JAN. 13, 1832.

Improvement in Industry.

LAST June a few of our people formed themselves into a society for promoting industry among themselves; a donation of which were to be considered the avails to

the A. B. C. F. M. In six months, ending with November, they paid in labor, provisions, &c. \$28 95. The society is comprised in two departments, male and female; each have done nearly the same amount. The labor has been principally performed at the mission-house and farm, and sometimes at very little profit to the mission—yet we have thought it advisable to encourage them in it. On account of the mission house being so far one side, it is suspended during the winter. If it should be resumed in the spring, they will probably cultivate a field somewhere near the middle of their settlement and devote the avails of it to the mission.

I think if the difficulties in which our people are involved were adjusted in equity, the time might not be far distant when they would be able and willing to support entirely themselves, their school, and missionary. They have been far more industrious the year past than heretofore, notwithstanding their discouragements about their lands. They have raised fifteen hundred bushels of wheat, more than two thousand bushels of corn, above three thousand bushels of potatoes, besides a great quantity of turnips, oats, &c.

Cause of Temperance.

The cause of temperance has also greatly advanced among them the year past. But this is not all; we trust that genuine piety, and true Christian feeling have likewise proportionably increased. For a month or two past an increasing attention to the means of grace has been manifest, and for two or three weeks there has been much religious excitement. The first Monday in this month and year was observed as a day of fasting and prayer. A large meeting was held at the school-house commencing at sunrise. It was well attended, and continued until 10 o'clock, A. M. and was resumed again about three, P. M. Much deep feeling was manifested by professors, and also by several of the impenitent. Several morning prayer-meetings have since been held, commencing at or before daybreak, and very well attended. Some of our native brethren and sisters here, I think, begin to pray, feel and act in some degree at least as though they believed the word of God; believed that there is a heaven and hell, and a day of judgment approaching, and realized the perishing condition of sinners.

Some of the most hardened are awakened to an anxious concern for their souls. What God is about to do with us, or for us we know not, but we do pray that his Holy Spirit may be poured out in copious effusion and that there may be a great ingathering of souls.

Let all the friends of Jesus and of the poor Indians pray much for this; and also "that great grace may be upon us." I sometimes leave the school a day or two in the

care of Mrs. Stevens while I go from house to house to converse with awakened sinners and careless sinners about their souls. I feel as though much time needed to be spent in this way, and much good might be the result; but with my present duties and concerns I can spend but little.

EXTRACTS FROM MR. STEVENS' COMMUNICATION OF MAY 1, 1832.

THE following statements, when compared with those made concerning this people in the last volume, p. 151, will show that no inconsiderable improvements have been made in industry, temperance, &c.

They have now between six and eight hundred acres of land in a state of cultivation, and it is estimated that they raised the last season near 2,000 bushels of wheat, 3,000 of corn, 600 of oats, about 4,000 of potatoes, and an immense crop of turnips.

In the two settlements there are about thirty yoke of oxen, one hundred cows and young cattle, and one hundred and fifty hogs. And I think there is now on the ground three times the quantity of wheat that there has been at any former time.

The temperance cause is moving forward. Its influence is silent, but powerful and salutary. The society now numbers more than one hundred members, and not more than two or three cases of a breach of the rules of entire abstinence have occurred in the society since last fall. We do hope that the time is not far distant when these people shall be as noted for industry and temperance as they have long been for indolence and intemperance.

State of Schools.

Since brother Marsh left (with the exception of a few days) I have taught the school four months. I continued it this spring until many of the children were taken with their parents to their sugar camps. Have had a vacation of six weeks. Expect it will commence again in a few days. I have not had as many scholars the past winter as the winter before, nor have they attended as constantly. I have had forty-five scholars enrolled, but the average number who have attended has not exceeded twenty. Those who attended steadily have made good progress in their studies.

The Sabbath school, I think, has been generally better attended than the day school. We have adopted the verse-a-day system, and many of the adults as well as the children are engaged in learning.

We have an annual examination of the Sabbath school which takes place on the first day of the year, except it comes on the Sabbath; that being the case this year, it

was held on the Wednesday following. It was a day of unusual interest.

General Seriousness.

The general seriousness which was manifest upon the minds of the people when I wrote in December, had been gradually deepening until the close of the year. On the first day of this year a greater number than usual came to the house of worship, and a deeper solemnity was now more visible on the minds of the people than at any previous meeting. Truth now seemed to find its way to the heart and conscience like a two-edged sword. The meeting in the evening was full and solemn. Many of the professors confessed their sins and their unfaithfulness, and declared their determination to begin anew to serve the Lord. Those who for several weeks had appeared concerned about their souls were now more deeply awakened;—several stated their feelings and requested the prayers of the people of God. At the close of this meeting I mentioned that the morrow was the first Monday in the month, and made a few remarks relative to the concert of prayer. I said as it was the first Monday in the year, it would be very proper to devote the day, or a greater portion of it than usual, to prayer; and observed if any were disposed to meet me the next morning at the school-house as soon as it was light we would have a morning prayer-meeting.

When the morning arrived Mrs. Stevens and myself repaired to the schoolhouse at a very early hour, and to our surprise we found a goodly number who like many of old had come up here "while it was yet dark," and were seeking the Savior upon their knees weeping. The meeting was very interesting—more than twenty present—and continued between two and three hours. At half past three o'clock, P. M. we met again for prayer; the school-house was nearly filled. A deep solemnity prevailed; a great earnestness and fervency in prayer was manifest. Several who appeared distressed for their sins expressed their feelings, and requested to be prayed for. The meeting continued until eight o'clock. At the close another meeting was proposed the next morning.

Tuesday morning meeting commenced before light—about thirty present—and continued until ten o'clock, A. M. I never before witnessed so much of a spirit of prayer among this people as was manifest this morning. It was a melting season. The house was literally a "Bochim." Towards the close of the meeting, one man, who had until within a very few weeks been a thoughtless, careless sinner, remarked that as he was preparing that morning to come to the meeting, his little daughter, about six years old, came to him, and said, "Father what are you going for?" "This," said he, "struck me so hard that I

could not speak to tell her. After a little time I said, E. do you want to go with your father? She said yes. I told her she might go." He then turned to his little girl who sat by his side and said with a faltering voice, and his eyes suffused in tears, "E. your father will tell you now what he came here for. I came here to have the good people pray for me, and to pray for myself, and for just such poor sinners as I be, and as you be." The little girl cried and sobbed aloud, and so did many others. He then confessed what a wicked life he had lived, and said, "I wish now to go in a new way. I wish all of you would pray for me, and I will try to pray for myself." He then fell upon his knees and prayed, using nearly the language of the publican who went up into the temple. The examination with the prayers and singing occupied more than three hours. A deep solemnity pervaded the minds of the people and children during the exercises. The subject was the sufferings and crucifixion of our Savior. At the close of the examination the children were dismissed; but a few only went away, and the meeting was continued until near eight o'clock in the evening. Several of the leading or principal men spoke and prayed with much feeling and great solemnity, and with much apparent effect. Several expressed much concern about their souls and desired the prayers of Christians. It was apparently with much reluctance that the people left the house. During the intervals between the morning and evening meetings on Monday and Tuesday, several of the most influential members of the church went from house to house urging all without delay to attend to the concerns of their souls.

On the last Sabbath in January the Rev. R. F., superintendent of the Episcopal mission at Green Bay, visited us and administered the sacrament of the Lord's supper to the church. The Friday previous, at a meeting of the church, several persons came forward, related something of their feelings, and gave their names as candidates for admission to the church at some future opportunity. During the winter more than twenty in all have manifested much concern for their future welfare, and a determination to live a new life. How many or whether any have been truly converted, time and the judgment alone must decide. Several who give the best evidence of a saving change were among the most besotted drunkards, and in other respects of the most abandoned character. One striking instance of the power of divine grace is in the case of a man who had long associated with the Menominees; lived with a Menominee woman in a wigwam of mats; wandered from place to place; obtained his living by hunting, &c.; and was a most beastly drunkard. There is a very great change in his life, and we cannot help indulging the fond hope that

he is truly a child of God;—yet we are not without fears. He speaks the Menominee language and seems very anxious they should be instructed.

For three or four weeks past, meetings have been more interesting and better at-

tended than sometime previous. The word seems to be accompanied by the power of the Spirit, and often becomes a discernor of the thoughts and intents of the heart.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Remarks upon the general state of the South Sea Mission.

THE Missionary Chronicle for September contains an elaborate article on the South Sea missions of the London Society—from the pen, doubtless, of the Rev. William Ellis, Foreign Secretary to that society—which it is thought expedient to transfer entire to the pages of the Missionary Herald.

The interest which continues to be manifested by the Christian public, in the advancement of the Redeemer's kingdom in this quarter of the world, renders it desirable to furnish, from time to time, so far as the communications from the missionaries supply the necessary information, a brief notice of the circumstances of the churches connected with the stations and out-stations, and of the general aspect of the whole mission. This appears to be the more requisite at the present time, as a number of charges, though repeatedly refused, have been recently mixed up with new grounds of accusation, and again put into circulation.

The great object which, from their first arrival in the islands until the present time, the missionaries have sought to accomplish, has been the spiritual benefit of the inhabitants—their conversion to Christianity—progressive sanctification, and meetness for the purity and enjoyment of the heavenly state. In subordination to this, a number of minor objects have engaged their attention. Their endeavors to improve the temporal circumstances of the people, to communicate the blessings of education, and to promote the increase of knowledge, have been pursued in conjunction with the more sacred duties of their vocation; but on account of the formidable difficulties with which they have had to contend, the progress of the people has been less rapid than their friends have expected and desired, and the missionaries themselves have aimed to secure. They have, notwithstanding, solid and cheering grounds of encouragement. Though the most partial view of the progress of the mission must convince every individual of ordinary discernment and candor, that the disadvantages under which the work has advanced have been of no ordinary kind.

One great impediment to the outward prosperity of the people has been the difficulty of supplying those wants which a more regular and comfortable mode of life has introduced; and in this respect they are placed in circumstances less favorable than those of the New Zealanders and Sandwich Islanders. The adaptation of the soil

and climate of the former to the growth of the potato, the valuable timber, and the native flax, which are both indigenous, furnish to them the means of advantageous commerce, which the latter find in the sandal-wood, growing without culture, in great abundance, on their native mountains. But neither of these, nor any equivalents, are possessed by the inhabitants of Tahiti and the adjacent islands. The spontaneous productions of their country yield to them, with the exception of a few vegetables and the means of raising live stock for the supply of shipping, no articles of profitable barter with foreigners. The introduction of implements of iron, and of other manufactures of civilized countries, so essential to the improvement of the people, having been in proportion to the returns they were able to make, has been exceedingly limited. Another fertile source of difficulty has been found in their previous irregular and indolent habits of life. A state of society more dissolute and opposed to steady application and industry than that which prevailed among them prior to their renunciation of idolatry, cannot well be imagined. And although the general and outward operation of those propensities, which heathenism had nurtured and matured, was restrained, almost universally, when the Islanders first professed Christianity, numbers were influenced only by the excitement of feeling, in favor of the new religion, which then appeared to pervade all classes, and have remained destitute of every thing connected with Christianity, excepting its name. These afterwards found, as might be expected, their former inclinations too strong to be restrained by the feeble resistance which public opinion interposed; and though they did not revive the worship of the idols or the cruelties of human sacrifice, they returned, in a great degree, to their former indolence and vices. To enable a people, whose resources scarcely ever exceeded the demand for the supply of their daily wants, to obtain the means of realising the conveniences and comforts of comparatively civilized life—to induce them to substitute kindness for the most relentless cruelty—integrity and virtue for the practice of every degree of iniquity and fraud—and habits of persevering application and industry, for a life of perpetual idleness and change—was part of the work which the missionaries attempted, and in which, though, as already noticed, in very many instances they have met with bitter disappointment, they have, in others, been cheered with the most encouraging success.

That a number of the natives are still ignorant and improvident, vicious and indolent, and consequently destitute of the means of personal and domestic comfort, and that some exhibit all the deformity of iniquity which European profligacy has ingrafted on their aboriginal vices, is not denied; and the fearful extent to which this would have prevailed, but for the conservative influence of Christianity, cannot well be imagin-

ed. Yet the entire community is not composed of such individuals as some, who, in their claims to veracity, draw largely on the credulity of their readers, would have us believe; nor do they form the majority, any more than the most abandoned and profane may be said fairly to represent other communities in which Christianity is professed.

Indolence, from the force of habit, and the warmth of the climate, &c., is still one of the greatest barriers to the rapid improvement of their temporal circumstances; but it is not too much to affirm that the average amount of labor is double, and, in many instances, four times greater, than it was while they were heathens. More land is cultivated, and a number of articles, useful to the natives, and valuable in barter with foreigners, have been added to those formerly grown in the islands. Among these may be mentioned—without enumerating several kinds of edible roots, vegetables, and fruits—a superior sort of cotton, coffee, indigo, and Indian corn. The latter, it is true, has not been cultivated to any great extent, but is now to be found among the productions of the islands.

The attempts to introduce the manufacture of cotton have not succeeded so well as was anticipated; neither have they entirely failed. A number of the natives, it is stated by the missionaries, are capable of spinning the cotton grown in the islands, and weaving it into cloth. The people at some of the stations have also been taught to make soap and salt, to prepare tobacco, and to manufacture sugar. Though these articles have as yet been produced only in small quantities, it is probable that, as the population increases, and their habits become more industrious, they will hereafter be furnished in far greater abundance, and may become valuable commodities of trade for articles of apparel, or other European manufactures.

Besides a knowledge of rope-making, turnery, carpentering, and the art of working in iron, in which a number have made a creditable proficiency—and some have been employed by European traders, and at regular monthly wages, as smiths—the preparation of lime, and the construction of more neat and comfortable dwellings, they have been instructed in the art of boat and ship-building, after the European manner. This being a species of occupation peculiarly suited to their circumstances and taste, has been followed with great avidity; and though attended with some failures, as was to be apprehended from the paucity of materials for their construction and scanty means of keeping them in profitable employ, the natives have exhibited a degree of improvement that has excited the admiration of many, and convinced all, who have compared their present vessels with those which they formerly used—that they possess abilities, and are capable of a measure of perseverance, which warrant the anticipation of very respectable attainments in this valuable branch of practical knowledge. The missionaries were the first to teach them this art; and to their enterprise, and the labors of those whom they have employed, they are chiefly, if not entirely, indebted for their means of subsequent improvement.

In order to increase their resources, useful animals have been taken to the islands, and some of them thrive well, especially goats and cattle. The latter were introduced and preserved by the missionaries, and for some time belonged exclusively to them, or those immediately

connected with them; but they are now possessed by the greater part, if not all, of the chiefs, and many of the people, who appear exceedingly fond of them, and render them remarkably tame. They are now so numerous that it is stated ships may be supplied with fresh meat at the moderate price of three pence per pound. This, while it will prove a great benefit to the natives, will be peculiarly advantageous to the masters of vessels visiting their ports for refreshments, on the obtaining of which the health of their crews, and the consequent success or failure of the voyage, so greatly depend. Horses have also been taken to the islands, and, though not numerous, are possessed by a number of the chiefs.

The difficulties that attended their improvement, by means of education, have been equal to those which have retarded their outward prosperity. The same natural indolence and restlessness of disposition which rendered them so averse to steady labor with the spade, the saw, or the hammer, made the confinement and application requisite to acquire even the first rudiments of education equally irksome. These difficulties, the patience and perseverance of the missionaries have, in a great measure, overcome; and, without entering into details, it may be confidently stated, that throughout the Georgian and Society Islands, with the exception of those who are in the early stages of childhood, and those who were far advanced in years when Christianity was generally professed, and perhaps even without these exceptions, the majority of the inhabitants are able to read all the books that exist in their language. That language, it will be remembered, the missionaries had first to acquire, to construct its frame-work from the very foundation, arrange it in regular order, and present it in a written form to the people, with scarcely any aid besides what they derived from the frequently uncertain and perplexing oral explanations of the natives, to whom, at the time, the design and use of letters was utterly incomprehensible. The books in the Tahitian language do not afford much variety of subject, but they include some that contain the foundations of all profitable wisdom.—viz. the whole of the New, and some parts of the Old Testament; and though many, who formerly sought these with apparent eagerness, now neglect them, by multitudes they are highly prized.

The labors of the printing-presses in the islands are increased, and become every year more important. They are superintended by the missionaries at the stations in which they are established, but worked by native printers, who have been taught to perform, with credit and dispatch, the mechanical part of the operation. By these means the demand of the original mission is supplied; and books are also furnished, with comparative facility, for the use of the inhabitants of the numerous and populous islands among which the native teachers are laboring. The extent to which this is done will appear from the circumstances that Mr. Darling, during a recent voyage to the islands in the south and east of Taliti, distributed books to upwards of a thousand applicants in three islands only. And Mr. Barff observes, in communications recently received, that before commencing his voyage to the west he had printed 8,000 copies of a small book in the Rarotonga dialect, a series of arithmetical tables for the use of the schools, and an edition of 13,000 copies of an elementary work for the use of the out-stations connected with the

Leeward Islands. These had been completed during the year ending December, 1831.

Schools are still maintained, and regularly attended both by adults and children, though not so punctually as at first, especially by the latter. On the part of the adults, and many of the children, this arises from the necessity they now find of devoting a greater portion of their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions they receive. The irregular attendance of the latter is sometimes occasioned by their accompanying their parents to their plantations, but chiefly by their impatience of continuance at one occupation for any length of time, their love of rambling, their native indolence, fostered by the warmth of the climate, the facility with which the bare means of subsistence may be obtained, and the inclination numbers of them manifest towards the habits of dissipation which so many efforts have recently been made to revive in the islands. In allusion to this subject, Mr. Davies, in one of his recent letters, observes, "The schools and different meetings are well attended, though few of the youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf."

It now only remains to notice the state of religion in the several churches and among the people generally. To undermine and destroy religion, the preservation of which, in its purity and efficacy, has been attended with the greatest difficulties, the enemies of the mission have put forth their most determined efforts. Hence the misrepresentations, tending to invalidate the evidence of its reality and effects, which have been most frequently and industriously circulated. That attention to the observances of religion and a regard to its precepts, in the ordinary affairs of life, are not so general and conspicuous as they were immediately after the first reception of the gospel by the people, has been repeatedly stated. The profession of religion—endeavors to learn to read—and the possession of a copy of such portions of the Scriptures as were printed in their language, were, at that time, with a few solitary exceptions, universal. Theft, licentiousness, drunkenness, and other crimes, were, for a time, either discontinued or carefully concealed. The habit of private prayer and domestic worship was uniform and generally maintained. On the Sabbath there was a total cessation from all kinds of secular employment, and an appropriation of the hours of the day to reading and religious services. Society appeared at the time in a state in which it is presumed it had seldom been seen, even in communities where far greater advantages have been enjoyed; but it would have been folly to suppose that all was what it appeared to be. Many, undoubtedly, from a variety of considerations and others without considering the subject at all, declared themselves Christians; numbers wore the mask of religion, professed what they did not feel, publicly abstained from vices, a desire for the gratification of which they still cherished, and practised observances, in which inwardly they felt no pleasure. But this state of things, to whatsoever anticipations it might give birth, could not last. Some hastily threw off the disguise; others retained it for a longer time; until numbers have shown that their Christianity was nothing more than empty form. But, though all

this has occurred, there were from the first a goodly number who acted from the firm conviction of their judgment, and the strong bias of their affections, who were moved by pure and scriptural motives, and who, from the influence of that divine benediction to which they ascribe the first change in their minds, have, notwithstanding all the contempt and reproach that has been heaped upon them by the malice of ungodly men, and all the violence of temptation by which they have been assailed, and all the natural imperfections of character, remained steadfast in the ways of religion, and have maintained their profession unshaken and unsullied by the heresies which have risen to perplex, and the pollutions with which it has been sought to inundate the germs of virtue which Christianity had implanted in the bosoms of any of the people.

Those whose religion is, we have reason to believe, grounded in principle now form a distinct class; and though they compose but a minority of the entire population, yet those who profess Christianity, and regard most of its outward observances, still constitute a great majority over those who have cast off all regard to its requirements and sanctions. The withdrawal of the mere professor was to be expected, as Mr. Simpson remarks, in a letter dated Eimeo, Nov. 14, 1831, "That a separation has taken place between the righteous and the wicked can surely be no matter of surprise, and that there existed a cause for this separation need excite no astonishment." The purity, prosperity, and stability of the churches, required such a separation, and the Christian faith could not be expected to become either firm or durable without it. It is not from the parties who remain in Christian fellowship, and manifest by their general deportment their attachment to the gospel, that those who decry the religion of the islanders adduce their examples of defective Christian character, but from those who have cast off the wholesome restraints on vice which that gospel imposes, and who are drawn together at the several ports visited by shipping. At these places, persons of the latter description abound more than in any other; nothing, therefore, can be more unjust than to exhibit the proceedings to which they are often incited and encouraged by their visitors, as a specimen, not only of the general conduct of the population, but of the members of the Christian churches.

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Within the last few years the people have been exposed to another great cause of demoralization; the importation of large quantities of spirituous liquors which have been retailed in the different settlements. The baneful effects of this, on a people among whom intoxication was formerly one of their most easily besetting sins, cannot be described, and we can conceive of few causes likely to occasion greater sorrow to the missionaries or distress to the churches. Those who have thus been induced to use ardent spirits, if they had departed from the paths of Christian virtue, were, under their influence, reckless of the criminal excesses into which they were hurried; while others who had hitherto maintained a consistency of conduct now exposed themselves to shame, and occasioned, even to those who were preserved, the deepest affliction. A number, on this account, have, during the last two or three years, been separated from the fellowship of the church; and though some of them have continued the victims of the destructive habits thus induced, the greater part of them have been, after satisfactory indications of deep penitence, and a return to consistency of deportment, restored to the privileges which they had forfeited.

Lastly, the agitation and irregularities, inseparable from civil war, have, during the last year, prevailed in both clusters of the islands, and have not only excited painful apprehensions of

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The annexed census of two of the stations, which is extracted from the recent communications of the missions, will show very nearly the proportion which those who have by baptism made a profession of religion, and those who are united in church-fellowship, bear to the entire population of the respective stations, and are, probably, not inapplicable to the other stations in the islands.

Burder's Point.

	Men.	Women.	Boys.	Girls.	Total.
In church fellowship,	72	71			143
Adults { Baptised,	166	183			349
{ Unbaptised,	191	61			252
Children { Of parents, professing Christianity,			123	124	247
{ who have been baptised,			73	52	124
Of unbaptised parents,					
Total,					1,115

Haweis-Town.

	Men.	Women.	Boys.	Girls.	Total.
Church members,	139	187			326
Baptised { Adults,	232	176			408
{ Children,			411	275	686
Unbaptised { Adults,	310	80			390
{ Children,			54	29	83
Total,					1,943

The members of the churches, so far as information has been received, are intelligent, industrious, exemplary, and sincere. They have to contend against the sinful inclinations of their own hearts; they are exposed to the reproach of their own countrymen, whose conduct appears in humiliating contrast with their own; and many snares are laid for them; they are also the objects of ridicule, contempt, and misrepresentation, from the irreligious by whom they are visited, and it is painful to be unable to resist the impression that the majority of those who visit them have no strong prepossession in favor of religion. Their preservation, under these circumstances, and notwithstanding the present immaturity of their Christian character, is of itself no unimportant cause for thanksgiving unto God. The numbers that are every year added to these churches shows also that the Lord hath not forsaken the work of his own hand.

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in their endeavors to ascertain the suitableness of those thus received into Christian fellowship, yet, besides 216 individuals who were united to the churches in the out-stations among the austral islands during the past year, the accounts received within that period report the addition of 355 to the churches previously established at the several stations. The circumstances of the station at Haweis-town, or Papara, as described by Mr. Davies, were probably those of other stations, though Papara has been less exposed than some nearer the harbors. After speaking of the lukewarmness that had prevailed "though the means of grace, and the duties of religion were not neglected," and referring to the measures which were adopted to promote a more serious state of feeling among the people, he observes, "These appear to have been blessed, and a greater degree of concern has taken place, especially among those who had not become communicants, and many are now pressing forward that they may be received as church members; but, still, I have my fears lest their present

Leeward Islands. These had been completed during the year ending December, 1831.

Schools are still maintained, and regularly attended both by adults and children, though not so punctually as at first, especially by the latter. On the part of the adults, and many of the children, this arises from the necessity they now find of devoting a greater portion of their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions they receive. The irregular attendance of the latter is sometimes occasioned by their accompanying their parents to their plantations, but chiefly by their impatience of continuance at one occupation for any length of time, their love of rambling, their native indolence, fostered by the warmth of the climate, the facility with which the bare means of subsistence may be obtained, and the inclination numbers of them manifest towards the habits of dissipation which so many efforts have recently been made to revive in the islands. In allusion to this subject, Mr. Davies, in one of his recent letters, observes, "The schools and different meetings are well attended, though few of the youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf."

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'goodness,' like that of Ephraim of old, should prove to be as a morning cloud, and the early dew, vanishing away." These feelings manifest an unwillingness to proceed with precipitation, yet, during the year in which this statement was made, 23 were added to the church, and in the ensuing nine months their number was increased by the admission of 33 others. These statements are offered to show that, though the conduct of the irreligious and careless part of the community is just cause of grief to the missionaries and the truly pious among the natives, the churches not only remain steadfast, but that the Lord was adding to their fellowship numbers who, there is reason to believe, have their names written in the Lamb's book of life.

We have been solicitous in this brief outline of the South Sea mission to state, with great explicitness, the various causes of discouragement, the operation of which has been most extensively and painfully felt, as well as the grounds for thanksgiving unto God which the circumstances of the mission continue to afford. In the islands there were, when the latest accounts were sent away, 39 stations, 14 missionaries, two artisans, 50 native teachers, 37 schools, 7,000 scholars, 39 congregations, the average attendance at which was 22,000, and 20 churches, containing 3,371 members.

Were this last instance of divine goodness and benediction on the labors of the missionaries the only one the Society could record, in the balances of the sanctuary—in the estimate of eternity—it will be found to be a benefit infinitely surpassing the worth of all the efforts that have been employed in the missionary cause; the true value of it can only be understood in the regions of blessedness, where it will prove the source of unmingled felicity and the subject of unceasing praise. Another proof of the genuineness of the faith of the native Christians might be adduced from the concern the churches manifest to communicate a knowledge of the gospel to the inhabitants of other islands who are still the subjects of ignorance and idolatry—their zeal in accomplishing this object, and the grateful pleasure they manifest when God is pleased to accompany their endeavors with his blessing.

Notwithstanding all the attempts that have been made to bring discredit on the mission, by preferring vague and sweeping charges against the missionaries, and by representing the conduct of those of the natives who do not profess to observe the requirements of religion, who are the greatest pests of society and sources of continual grief to the missionaries and the pious part of the community, as applicable to the whole population—to the members of the churches as well as the most abandoned—the intelligent Christian will regard the commencement and the progress of the work of God in the South Seas as demonstrating most unequivocally the wisdom and the goodness of the Most High. He will admit the strong claims which the missionaries and the native churches have to the confidence and sympathy of the ministers and churches of Britain. Their trials and dangers will excite more frequent and fervent prayer on their behalf, that this portion of the missionary field may still flourish in the garden of the Lord; while it is hoped that the wide and effectual doors which God is opening before them for the introduction of the gospel to the Marquesas on the one hand, and the Navigator's Islands on the other, will encourage the friends of the Society to more vigorous efforts and generous contributions

for sending forth the laborers to reap these fields, that appear indeed already white unto the harvest.

SCOTTISH MISSIONARY SOCIETY.

Mission among the Mahrattas in India.

THE Scottish Missionary Society occupies three stations among the people speaking the Mahratta language—the Rev. John Wilson being at Bombay, Rev. Messrs. James Mitchell and John Cooper, at Hurnee and Bankote in the southern Conkan, and Rev. J. Stevenson and Rev. Robert Nisbit, at Poona. Three of these places may be found on the map at the beginning of this number.

The schools connected with the several stations are as follows:

	Schools.	Males.	Females.	Whole No.
Bombay,	18	1,058	175	1,333
Conkan mission,	15	900	23	923
Poona,	3	100	10	110
Totals,	36	2,058	208	2,266

From the annual report of the Auxiliary Scottish Missionary Society of Bombay for 1831, we shall make a few extracts. The first relates to events on the continent.

It was stated, in the last annual report, that the servants of a gentleman residing at Hurnee regularly attended divine worship, appeared to do so of their own accord, and had gone so far as openly to declare their renunciation of Hindooism, and their desire to be admitted by baptism into the church of Christ. The hopes that were entertained respecting them were not disappointed. From February 1830 to January 1831, they continued serious and progressive inquirers. Prejudice and difficulties one after another, yielded to the force of truth. They parted with their gods, and abandoned their superstitious practices. Instead of falsehood and cruelty, truth and mercy appeared to distinguish their character. Their master gave them an honorable testimony as diligent and faithful servants. They were well acquainted with "the truth as it is in Jesus," and appeared to feel its power. They professed to renounce all dependence on themselves, and to rest wholly on the Savior for pardon, and every spiritual blessing. In these circumstances the missionaries at the station felt themselves called upon to grant their request in admitting them into the church. The two men were accordingly baptised on Sabbath the 16th of January 1831, and on the evening of the same day sat down at the table of our common Lord. Their baptism took place in the presence of a large company of natives; and the "confession which they witnessed," was distinguished both by great intelligence and every mark of sincerity. They are of one of the lowest casts of Hindoos; but their quickness of apprehension, soundness of judgment, and independence of spirit, are seldom to be found among natives of much higher rank. On the 13th of February 1831, the five children of these men, together with the wife of one of them, were also admitted into the church. The wife of the other did not afford that satisfaction, with respect to a knowledge and impression of the truth, which

would have warranted her reception at the same time. She therefore remained unbaptised till her husband, together with his fellow servant, removed to Bombay. There they and their families enjoy the public ministration and private instructions of Mr. Wilson; and we are happy to learn that they are now all members of the church, the individual referred to, having afforded such evidence of piety as appeared to Mr. Wilson sufficient to warrant her admission.

The others describe a highly interesting and important religious controversy conducted by Mr. Wilson at Bombay.

In the beginning of February 1831, I received a note from a shastri resident in Bombay, informing me that one of his friends, who had lately arrived at the seat of the presidency, conceiving that he was able to refute all the objections which have been brought against the Hindoo religion, was desirous of having an interview with me. I immediately granted him an opportunity of fulfilling his wish; and, finding him desirous of a public discussion, I readily consented to engage with him. The debate, which was attended by a great number of brahmins and respectable natives, continued during six successive evenings. It referred principally to the character of the Divine Being, the means of salvation, the principles of morals, and the allotment of rewards and punishment. The doctrines of Christianity, and their claims to attention, were amply stated; and many objections were urged against the reigning superstition of India. Mora Bhatta Dandekara, who was the prime mover of the discussion, received much aid from several of his friends. I enjoyed the assistance of a converted brahmin who some months before had publicly entered the list with a *paonika*. Good order was preserved, through the instrumentality of my highly valued friend Mr. Webb, who, at the request of both parties, had kindly consented to preside. The brahmins were the first to solicit a cessation of hostilities. It was the intention of Mora Bhatta to have published an account of the debate; and encouraged by the donations of some of the wealthy Hindoos in this city, he made considerable progress in preparing a narrative of the proceedings. The difficulty of preserving fidelity, however, arising from his having neglected to take notes, induced him to desist, and to resort to another expedient in defence of Hindooism. After the labor of a few months, he produced a tract entitled the *Hindoo-dharmas-thapana*; and challenged me to write a reply, which I am accordingly about to publish both in Mahratta and English.

In the course of the year, I considered it my duty to devote more attention to the religion of the *Parsis*, than I had formerly done; and in a review of "the History of Vartan," which was published in the *Oriental Christian Spectator* for July last, I took occasion to state some of the conclusions at which I had arrived. It was my intention, to get them translated into Gujarathi, and to add to them a few remarks for the consideration of that class of the native community to which they referred. They had no sooner appeared in English, however, than they gave a rise to a controversy which has been conducted, through the publication of separate pamphlets and the native newspapers, to the present day, and which will probably not speedily terminate. As translations of some of the communications

of the *Parsis*, and of the replies which I prepared, have already been published in English, it is not necessary for me to enter into particulars on the subject. Much inquiry has been excited among an intelligent tribe, formerly almost altogether neglected. Portions of the Scripture have been extensively circulated among them. Error has been exposed to their view; and some prejudices and misunderstandings have been removed. These effects have not been accomplished without serious attempts having been made to put an end to the discussion.

In my first letter to the *Parsis*, the charge of libertinism was incidentally brought against the "prophet of the Moslems." Agha Haji Mohammed Hashim of Isfahan, came forward with a "defence;" and with him, and other two Mussulman writers, I have consequently been engaged in a controversy on the claims of *Mohammed*. The Bombay *Samachar*, and the *Harkara* and *Vartaman*, were at first the organ of debate; but as the haji has lately come forward with a large tract, in the Persian and Gujarathi languages, in which our former communications appeared, they will, I suppose, be no longer available for this object. The personal character and history of Mohammed, the peculiar doctrines of the Koran, and the mode of their propagation; and the nature and evidence of Christianity must now pass fully under review. Nothing has yet occurred in regard to language, on either side, which appears calculated to injure the fairness of debate, or prevent its legitimate influence.

To some of the members of the Bombay Auxiliary Society I have been indebted for valuable assistance in the translation of some of my letters; and while I have conceived it a duty to enter personally on the study of Gujarathi, I desire to tender them my best acknowledgments. Many of the friends of the propagation of the gospel have already rejoiced in the movement which has taken place, and united in the prayer that it may be overruled for good. I desire deeply to feel the responsibility connected with it, and to acknowledge the feebleness of my efforts in testifying against delusion, and proclaiming the saving and sanctifying truths of Christianity.

CHURCH MISSIONARY SOCIETY.

Hindrances to the reception of the Gospel among Mohammedans in Egypt.

THE Rev. Mr. Lieder thus describes the difficulties which obstruct the course of the missionary, in his attempts to diffuse a knowledge of the Christian religion among the Mohammedans of Egypt.

There is no mission which has more to wrestle with difficulties, and which is more surrounded by embarrassments on all sides, and whose missionaries want more caution and patience, joined with perseverance, than that among the Mohammedans upon their own ground. Great and many are our difficulties, in our missionary undertakings among the Mohammedans in Egypt. To give an accurate view of our work among them, I shall state some of the greatest difficulties with which we have to contend, in our religious conversations with them.

1. We are not able to preach the gospel openly to the Mohammedans: if this were attempted, we should be in danger of being killed on the

spot, or, at least, imprisonment and exile would be the consequence. A Mohammedan will not enter even on a religious conversation concerning Christianity in the presence of another Mohammedan, but only alone, in a private room, through fear of being betrayed: and if a missionary should venture to attack their religion in the presence of more than one, the consequence would be, unless he kept silence, that they would abuse or curse his religion. How cautious, therefore, ought a missionary to be, not to deceive himself and others by putting too much trust in the private confession of a Mohammedan; who will often deny the fact as soon as he leaves the room, particularly in a country like this, where dissembling and hypocrisy are very general.

2. With one of the superstitious and bigotted Mohammedans it is almost impossible to keep up a religious conversation; for he will scarcely enter into it, considering it a kind of crime to expose his religion to an examination as to its truth: and the ignorant and careless part do not easily enter into a discussion of this kind, for they depend altogether upon their teachers and Sheiks in religious matters, considering them as the possessors of the knowledge of the Koran. The sceptical and infidel part of the Mohammedans shew less reluctance to enter into a religious discussion.

3. But the greatest hindrance is, that a man has to die if he changes his religion. Many a Mohammedan looks therefore upon a missionary who comes to him to call his religion in question, as upon a man who aims at his life; and he is therefore anxious to avoid any opportunity by which he might be induced to doubt the truth of his religion. If a Mohammedan could enjoy the liberty of turning Christian, as a Christian can turn Mohammedan, many could be found ready to enter into discussion concerning religion.

4. There are in the system of the Mohammedan religion itself, great obstacles; as it excludes altogether the necessity of a Savior. Almost all other nations have, according to their religious principles, sacrifices by which to reconcile themselves to their offended deity, and by it acknowledge in some degree the want of a Savior; but the Mohammedan has nothing to do with an offended, holy, and righteous God. The Koran is overloaded with beautiful names for the attributes of God, with which the false prophet has adorned and plastered its trash and corruption: yet one attribute of God is almost entirely wanting; and it seems that Mohammed avoided it with deliberate intention, as it would not harmonize with his system; namely, the holiness of God. The Mohammedan, also, has nothing to do with a new birth, and the crucifying of the old man: the Koran allows whatever may please the carnal-minded man; and if he make his prayers at the appointed times, give alms, and be kind to women and slaves, he will enjoy the pleasures of the paradise of his prophet in full measure.

5. With respect to the spread of the holy Scriptures among the Mohammedans; the Oriental Christians, particularly the Copts, do whatever they can to hinder it, and cannot bear a Mohammedan to take the Scriptures in his hands; just as the Mohammedans do not suffer a Christian to take their Koran in his hands. But the Catholics are sometimes worse in this respect. The Rev. T. Muller once gave a New Testament to a sheik, who seemed at that time to like to read it: after some days, he returned the book, saying, that these were not the genuine gospels,

and that a Christian, a Roman Catholic, had told him that we had corrupted the gospels. The book of Genesis, and the Psalms, Mohammedans accept most willingly, as separately printed books; but the New Testament, or the whole Bible, with reluctance. The Pacha himself is in possession of the holy Scriptures. Some years ago he obtained the Turkish New Testament: and having read it, he wished also to read the Old Testament, for which he applied to us by the English dragoman (interpreter); but we do not know what effect it has produced on his mind.

6. Different modes have been used in reasoning with Mohammedans on religious topics; but as they are so dishonest in searching after the truth, they will always find some way by which they can avoid acknowledging the truth: and if perchance a Mohammedan is brought so far as to feel himself pressed by argument, he will break off immediately, and go away, repeating, with an irritated voice, his creed—"There is no God but one God, and Mohammed is the prophet of God."

By much experience, we found that the most effective way of reasoning with a Mohammedan is to begin by proving that man is a fallen creature—a sinner. If he allows this, much ground is gained; for the Mohammedan does not know any thing of original sin. The second point to be proved is, that man, as a fallen creature, a sinner, has to do not only with a merciful and gracious, but also a righteous and holy God. The third point is, that man as a sinful creature, whose best works are defiled by sin, is therefore not able to reconcile himself to such a God. If he acknowledge the truth of this, the whole argument is gained: he is then forced to allow the necessity of a Savior, and indeed of such a Savior, as the holy Scriptures describe; in other words, the necessity of Christ the Son of God and Redeemer of the world, for reconciliation to God and the salvation of the soul. The genuineness of the word of God, and the spuriousness of the Koran, are then easily proved. If he cannot be brought to acknowledge the truth of the first point, all other reasonings are in vain.

7. Finally, both eastern and European Christians are themselves a very great hindrance to the conversion of the Mohammedans. They set a bad example to them; and they judge of the Christian religion by the conduct of the Christians around them; and, comparing themselves with them, they feel themselves superior; and, in some respects, have a right to do so.

If, therefore, a missionary begins, in a religious conversation, to preach the gospel to a Mohammedan he will very often break off the conversation, by saying: "Would you wish to make me as bad a man as your Christians are?" The missionary has therefore first to prove that those are only nominal, and not true Christians: upon which the Mohammedans sometimes will answer: "Well, if they are not true Christians, they hear your name; therefore convert them first." There is much truth in these answers; and our experience of this kind determined us to pay attention, at every opportunity which offers itself, to preach the gospel to Mohammedans, and to spread the word of God among them; but particularly to improve any opening which may offer among the Christians in Egypt.

Political revolutions and other causes may ere long render the Mohammedan law, referred to in the third head, a dead letter.

Miscellaneous.

THE SPECIAL OFFICE AND OBJECTS OF A MISSIONARY.

THE valuable remarks under this head, are extracted from an address delivered, nearly twelve years since, by Rev. Thomas Scott, the celebrated commentator on the Scriptures, to missionaries about to engage in their self-denying labors.

It appears to me, that a missionary, properly so called, is a minister of Christ, of a peculiar description—others, who are not set apart to the sacred ministry, may be exceedingly useful, in promoting the missionary's grand object: they may be schoolmasters, or catechists; or they may, as private Christians, render good service, in various ways: and if any choose to call the whole company, with their families, missionaries, I do not object to it. But it appears to me, that many things of a secular nature, may be consistent with the character of these helpers in missions, which are not so, in the missionary himself.

I would by no means excite a question about the rank, which missionaries hold among the ministers of Christ: at least, it is not, as many suppose, inferior to that of ordinary resident pastors, in Christian countries. My brethren, I would earnestly desire, that you should be very humble before God and man; yet, consistently with this, you may "magnify your office." The apostles themselves were the missionaries of Christ; as their very name imports. The Savior sent them forth, to preach the gospel to all nations. Other ministers were ordained, to teach and rule particular churches: but the commission of the apostles reached to the whole world; and, in this, at least, they had no successors; for none were ever thus sent forth immediately by Christ himself, to "make disciples of all nations."

It appears, also, to me, that Timothy, Titus, Trophimus, Tychicus, and others (who seem to have been distinguished by the name *evangelists*), were missionaries sent forth by the apostles; or by the church; or by both in perfect concord. They were assistants to the apostles, in executing their grand and extensive mission: they were sent to the places to which the apostles could not personally go, to plant new churches; or to "set in order the things which were wanting," in the churches already planted, and from which the apostles were either driven by persecution, or called away prematurely to other services: and, in various ways, they were their helpers in the work of evangelizing the nations. Those called bishops, and elders, and deacons, were stated pastors, teachers, and servants, of the churches, in which they resided: but the evangelists had no stated charge, at least at first; but were employed in extending, as they could, the kingdom of Christ, among men.

Tradition, indeed, and ecclesiastical records, give to each of these persons, and to the apostles also, distinct bishoprics: but this does not accord to the language of Scripture; or to that of any ancient writer, for a long time after the close of the sacred canon. The apostles especially, when they had planted a church in any place, and had appointed over it stated pastors

and rulers, generally removed to other places, to extend, in like manner, the kingdom of their beloved Redeemer: and, at proper intervals, they visited the churches which they had thus planted, and left under the superintendency of stated pastors; without fixing their residence in any place exclusively. St. Paul, especially, "strove, to preach the gospel, not where Christ was named." This was his "ambition;" for so the Greek word signifies; and a noble ambition it was! May God inspire numbers of competent persons with the same!

In some respects, this accords to the office of a missionary. He is one sent forth to "preach the gospel where Christ is not named." He is not called "to build on another man's foundation." The missionary goes forth to a country where Christianity is not professed. He is not, in the first instance, at least, a stated pastor, a teacher of a Christian church. He is not placed over any part of the universal church: but he is sent forth, and willingly engages, to attempt evangelizing those, who are not so much as nominal Christians; who know no more of Christianity, at most, than what serves to embitter them against it; and who are destitute of all the means of grace! "How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent?" That is, how shall men be saved by faith in Christ, if missionaries be not sent to them?—"Forbidding us to preach to the Gentiles," that they might be saved.

A minister may go abroad, as chaplain to a colony of professed Christians: but, however honorable and useful he may be in that station, our argument requires us to observe, that he is not a missionary; unless he attempt the conversion of those, among whom Christ has not been named. A missionary may officiate as chaplain, in similar circumstances, while he is preparing for his more appropriate work; or he may, at any time, preach occasionally among professed Christians: but this is not his designation as a missionary. And, if he settle in a situation of this kind, he does not perform the duties of a missionary—"the work of an evangelist," among the Gentiles.

This should be clearly understood; that they who have devoted themselves to Christ, and engaged to his church as missionaries, may not think that they fulfil "the vows of God which are upon them," if they decline that special service, without a real necessity, even to become ministers of another description. Probably, some of the difficulties respecting the ordination of missionaries would be removed, if this particular were properly attended to. There are indeed many things, which may render it absolutely necessary for a missionary to suspend his missionary labors, or even finally to decline them; or it may be proper for him to remove from one sphere of action to another: but, if able, it appears to me, that unless he expressly engage only for a limited time, he is bound to continue a missionary to the end of life. In this, as well as in other respects, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The temptations by which a missionary will be assaulted, to exchange his life of hardship, and privation, and peril, for a more easy, safe, and lucrative employment, are very strong; and that of becoming a minister in another line, is very specious: he should, therefore, be fortified against them in the most effectual manner; and warned against listening to any suggestion of this kind.

The principal success of missionaries, in every age, has been granted to those, who steadily resisted every temptation to decline their special service; and even the tears and importunities of Christian friends, in the decided manner of the apostle—"The Holy Ghost witnesseth, in every city, that bonds and afflictions abide me. But none of these things move me: neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God:—What mean ye to weep, and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

The names of Elliott, and Brainerd, and Swartz, with many others of different classes among Christians, will be remembered with honor, in this respect; while those, who, after a time, have, without necessity, declined the arduous service, are scarcely mentioned, as having contributed to the evangelizing of the nations.

Perseverance in well doing, softens prejudices, gains respect, wins affection, inspires confidence, and confers influence: and influence is power, almost beyond any thing else. This influence will generally be greater, when a man perseveres in well doing in one station; than if he move from one to another. The station, however, may be such, as to admit his labors to be very widely extended. The venerable Swartz, for instance, by long and zealous labors, acquired a most extensive influence, which enabled him in many instances to effect what no other man could. Yet this was not acquired in a few years: but gradually, progressively, and with increasing rapidity. Had he declined his unwearied services, even after he had labored twenty or thirty years; by far the greater part of his success would have been prevented; and, probably, the labors of his last years, taking in all circumstances, produced more effect, than those of all his former life.

The aged missionary is the father, and best instructor, and counsellor, of junior missionaries: and he forms them under his experienced eye, to "serve with him in the gospel, as sons with a father. They profit, even by his trials and mistakes, as well as by his wisdom and experience. They enter into his views: they adopt his maxims and measures: they tread in his steps: and thus they are prepared, whenever he is taken from them, to enter into his labors; and to reap the harvest, which he had long been sowing.

Many, who engage in the service, are removed by death, or laid aside, before they have time to acquire missionary experience and wisdom: it is, therefore, of the greatest importance, that they, to whom God continues life and health, should persevere in their work, and retain their missionary character, when they are become so much better qualified for the service, than they formerly were: and even, if incapable of great exertions, they should remain in their stations, to be the experienced counsellors, and animating encouragers, of those who are called to assist

them at present, and ere long to succeed them in their important work.

The one object, then, of all ministers, should be the glory of God our Savior, in the edifying and enlarging of his church; and especially by promoting true religion, and the salvation of souls, in their respective charges or congregations. The general object of missionaries is the same: their particular object is, the salvation of Gentiles, Mohammedans, and Jews; or of those who do not bear the Christian name: and to this, even the useful exercise of their ministry among professed Christians, must be subordinated. Others garrison, as it were, the towns and cities, already in our hands; and defend our country from invaders. These go abroad, as voluntarily engaging to invade the enemy's territories; and to venture, and spend, and lay down their lives, in attempting to rend them from him: and their only stated charge must be, superintending the conquests, which God shall enable them to make; that is, visiting or presiding over the churches which they have planted.

Genuine missionaries, therefore, are the heroes of the church militant; and are entitled to every degree of affectionate, grateful, and respectful attention from all their brethren, both while they are with us, and ever after, which may consist with their retaining those habits of self-denial, and patience in enduring hardship, which are as indispensably required in them, as in those who man our fleets and fight our battles.

No one, however liberal in contributing to the funds from which missionaries are supported, or active in helping forward the cause, or superior in age and station, or talents, or learning, has any reason to look down on true missionaries, as his inferiors; or to consider himself as their benefactor: for they are the most liberal benefactors to our societies, to whom all, who love the cause of Christ, are most deeply indebted. Others give their money or their time; but the missionaries give themselves: they devote their lives, and prepare to spend them, or lay them down, in the cause; foregoing all prospect of gain or indulgence, and ready to submit to privations and sufferings to promote it. "For his name's sake, they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we might be fellow-helpers to the truth."

MISCELLANEOUS INTELLIGENCE.

TOLERATION IN INDIA.

A regulation has been passed by the government of Bengal, according to which none of the natives in that Presidency will henceforward forfeit their right to the share of heritable property, on account of a change of religion. By the Hindoo laws, the forsaking of Hindooism is attended with the loss of rank, respectability, property, and every thing that makes life desirable. The Mohammedan law is at least equally severe.

Two or three years since, the native government in Travancore, in southern India, issued a proclamation expressly tolerating the profession of Christianity by its subjects, and exempting the native Christians from all obligation to work on the Sabbath day, or to encourage and support the worship of idols.—*Oriental Christian Spectator*.

NATIVE NEWSPAPERS IN INDIA.

THERE appears to be a great increase in the number of these periodicals; and the influence which they will probably soon exercise on the community must be great. We have perused for the last three months the numbers of the "Enquirer" published at Calcutta. The editor is exerting all his power for

the destruction of the Hindoo religion; and he displays very considerable talent and information. The Bombay Samachar, published in Gujarati, is now a daily paper; but the editor seems to confine himself almost entirely to the news of the day. His cotemporary, the editor of the Harkara and Vartaman, has greater boldness; and appears determined to sustain the character of a belligerent. We would recommend him to confine his attention a little more to important subjects; and we doubt not that the result of his labors will be the benefit of his countrymen. The first number of the Bombay Darpan, which is published in parallel columns in English and Mahratta, is got up in a very respectable manner. We do not yet precisely know the sentiments of its conductors on the Hindoo faith. But they profess liberality in reference to discussion.—*Ind.*

ORIENTAL TRANSLATION FUND SOCIETY.

At the anniversary of this society in London, June 23d, intelligence was communicated of the formation of a literary society by the American missionaries in Ceylon for mutual assistance in studying Tamul. A vote of thanks to the American mission, proposed by Sir Alexander Johnston, and seconded by Sir William Ouseley, was carried unanimously. Sir Alexander, formerly Chief Justice of Ceylon, said he wished "to bring to the notice of the meeting the great and important exertions of these missionaries in diffusing information among the natives of Ceylon and southern peninsular India." Mr A. Vail, American Charge d'Affaires, expressed his acknowledgments for the honor done his nation, and the missionaries at Ceylon, by the motion.—*American Quarterly Register.*

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

The Twenty-Third Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the session-room of the Murray-street church, in New-York city, on the 3d, 4th, and 5th days of October, 1832.

Corporate Members present.

HON. JOHN COTTON SMITH, LL. D. *Pres.*
HON. STEPHEN VAN RENSSELAER, LL. D.

Vice President;

Rev. DAVID PORTER, D. D.
HON. JONAS PLATT, LL. D.
Rev. CALVIN CHAPIN, D. D.
HON. NATHANIEL W. HOWELL, LL. D.
Rev. ARCHIBALD ALEXANDER, D. D.
Rev. SAMUEL MILLER, D. D.
Rev. LEONARD WOODS, D. D.
Rev. LYMAN BEECHER, D. D.
Rev. ELIPHALET NOTT, D. D.
Rev. THOMAS MCAULEY, D. D. LL. D.
Rev. WILLIAM ALLEN, D. D.
Rev. GARDINER SPRING, D. D.
JOHN TAPPAN, Esq.
JOHN NITCHIE, Esq.
S. V. S. WILDER, Esq.
ELEAZAR LORD, Esq.
Rev. WARREN FAY, D. D.
Rev. WILLIAM McMURRAY, D. D.
Rev. THOMAS DEWITT, D. D.
Rev. NATHAN S. S. BEMAN,
Rev. JUSTIN EDWARDS, D. D.
Rev. BENJAMIN B. WISNER, D. D.
HON. THEODORE FRELINGHUYSEN,
HENRY HILL, Esq.

Honorary Members present.

Rev. ELIHU W. BALDWIN, Rev. JOHN C. BRIGHAM, Mr. JASPER CORNING, Rev. SAMUEL H. COX, D. D., Rev. AUSTIN DICKINSON, Mr. GEORGE DOUGLAS, Rev. GEORGE DU BOIS, Rev. ORNAN EASTMAN, Mr. ABIAH FISHER, Rev. WILLIAM A. HALLOCK, Mr. GERARD HALLOCK, Rev. JOSHUA LEAVITT, Rev. HENRY G. LUDLOW, Rev. ROBERT MCCARTEE, D. D., Rev. JOSEPH MCELROY, D. D., Rev. CY-

RUS MASON, Rev. ERSKINE MASON, Rev. EBENEZER MASON, Rev. JAMES M. MATTHEWS, D. D., Rev. BENJAMIN MORTIMER, Rev. JOHN A. MURRAY, Rev. HERMAN NORTON, DAVID W. C. OLYPHANT, Esq., Rev. WILLIAM PATTEN, ANSON G. PHELPS, Esq., Rev. WILLIAM W. PHILLIPS, D. D., Mr. JOHN RANKIN, Rev. CHARLES HALL, Mr. ARTHUR TAPPAN, Mr. KNOWLES TAYLOR, Mr. GEORGE M. TRACY, Rev. JARED B. WATERBURY, Rev. JOSEPH W. WICKHAM, and Rev. JOHN WOODBRIDGE, D. D., from the city of New York; and Rev. DANIEL L. CARROLL, ZECHARIAH LEWIS, Esq., Mr. JOHN N. LEWIS, Rev. ELIAS W. CHANE, Rev. ISAAC LEWIS, Rev. C. C. CUYLER, D. D., Rev. THOMAS M. SMITH, ORRIN DAY, Esq., CORTLAND VAN RENSSELAER, Esq., Rev. MARK TUCKER, D. D., Rev. JACOB VAN VECHTEN, Rev. CHAUNCEY EDDY, Rev. JOHN GOLDSMITH, and Rev. STEPHEN W. STEBBINS, from other parts of the state: Rev. ASA HILLYER, D. D., and Rev. BAXTER DICKINSON, from New Jersey: Rev. GILBERT R. LIVINGSTON, D. D., and Rev. THOMAS H. SKINNER, D. D. from Pennsylvania: Rev. CHARLES A. BOARDMAN, Rev. EDWIN HALL, Rev. JOEL H. LINDSLEY, Rev. SAMUEL MERWIN, Rev. ASAHEL NETTLETON, and Rev. DAVID L. OGDEN, from Connecticut: Rev. THOMAS SHEPARD, Rev. RUFUS ANDERSON, and Mr. DAVID GREENE, from Massachusetts: and Rev. THOMAS SAVAGE, from New Hampshire.

So that the whole number of corporate members present was 26, and of honorary members 62; or 88 in all. Possibly the names of some honorary members present, were not obtained.

The Recording Secretary read the Minutes of the last annual meeting.

The Rev. Thomas De Witt, D. D. was appointed Assistant Recording Secretary for the session.

Religious Services.

The meeting was opened with prayer on the 3d, by Dr. Fay, and on the succeeding

days by the Rev. Mr. Merwin and the Rev. Baxter Dickinson; and was closed with prayer by Dr. McAuley.

The annual sermon before the Board was preached on Wednesday evening in the Brick Presbyterian church. At the same time three other missionary sermons were preached in other parts of the city, by request of the Prudential Committee—by Dr. McAuley, in the Reformed Dutch church in Market-street, by Dr. Skinner, in the Bleeker-street Presbyterian church, and by Rev. Mr. Beman, in the Laight-street Presbyterian church.

A public meeting was held in the Chatham-street chapel on Thursday evening, at which extracts were read from the Annual Report, and addresses made by the Rev. Eli Smith from the Mediterranean mission, the Hon. Theodore Frelinghuysen, and Dr. Beecher. Collection \$236.

On Friday, at four P. M., the members of the Board united with many of their brethren in the celebration of the Lord's supper, in the Murray-street church. The ministers who presided on the occasion were Drs. McAuley, DeWitt, Hillyer, and Beecher, and the Rev. Mr. Mortimer of the United Brethren. The elders of the Murray-street church were assisted in the distribution of the elements by elders and deacons from among the members of the Board.

Treasurer's Accounts.

The Treasurer's accounts, as certified by the Auditors, were read, and were approved by the Board.

The following is a summary view of the receipts and expenditures of the Board during the year ending Aug. 31, 1832.

RECEIPTS:—	
Donations,	\$117,392 00
Legacies,	10,349 93
Interest of permanent fund,	2,340 48
Interest on temporary loans,	491 71
	<hr/> \$130,574 12
EXPENDITURES:—	
The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were	123,954 95
Sum for which the Board was indebted at the last meeting,	2,941 53
Balance to the credit of the Board, carried to new account, September 1, 1832,*	6,677 61
	<hr/> \$130,574 12

* When it is considered, that no less than fifteen preachers of the gospel, and two printers, are under commission to go forth among the heathen within no long time, and most of them to distant fields, it will be seen that this balance will soon be consumed. The necessary expenses of the existing system for the next year, including the sending forth of these missionaries, are estimated at 140,000 dollars. A much larger sum might be very usefully expended in extending and improving the schooling system in the missions generally.

The following additions to permanent funds, of which the interest only can be expended, have been made within the year past, viz.

To the Permanent Fund:	
Gain on bank stock sold,	42 50
To the Permanent Fund for support of Officers:	
From an individual,	4 20
For profits of the Missionary Herald, received during the year,	1,937 15
Interest, in part, on this fund,	1,062 46—3,003 81

Committees appointed.

Drs. McMurray and Spring and Mr. Lord were appointed a committee of arrangements relative to public services connected with the session.

Dr. Porter, Mr. Strong, and Dr. Cox were appointed a committee to report a suitable notice of the death of the late Corresponding Secretary, Dr. Cornelius, to be entered on the records of the Board.

A communication being made to the Board by a committee appointed by the General Synod of the Reformed Dutch Church to confer with a similar committee appointed by the Board on the subject of foreign missions, Drs. Miller and Edwards, Judge Platt, Mr. Lewis, and Mr. Anderson were appointed a committee for such purpose.

Drs. Miller, McAuley, Woods, Cox, and Fay, Gen. Van Rensselaer, and Mr. Hill were appointed a committee to consider and report in what manner that part of the executive business of the Board, which relates to the department of correspondence, can be best performed, and to nominate the necessary officers for that department.

Drs. Woods, Alexander, Cuyler, Allen, and Edwards, Judge Howell, and Mr. Tappan, were appointed a committee to consider the subject of electing additional members of the Board and of the Prudential Committee, and to nominate suitable persons, should they report in favor of making such additions.

That part of the Report of the Prudential Committee, which relates to home proceedings, was referred to Mr. Strong, Rev. Mr. Merwin, and Rev. Isaac Lewis.

The part relating to Bombay, Ceylon, and southeastern Asia, to Rev. Mr. Beman, Rev. Mr. Savage, and Rev. Mr. Smith.

The part relating to the Mediterranean, to Drs. Alexander and Livingston, and Mr. Wilder.

The part relating to the Sandwich Islands, to Dr. McAuley, Rev. Mr. Carroll, and Rev. Mr. Patten.

The part relating to the Indians east of the Mississippi, to Drs. Allen and Matthews, and Rev. Mr. Van Veenken.

The part relating to the Indians west of the Mississippi, together with the north-western Indians, and those in the state of

New York, to Gen. Van Rensselaer, Rev. Mr. Mason, and Mr. Day.

Judge Platt, Mr. Frelinghuysen, and Dr. McAuley were appointed a committee to examine the revised Laws and Regulations of the Board, reported by the Prudential Committee pursuant to directions given at the last annual meeting.

A report made by the Prudential Committee in reference to the salaries of missionaries, was referred to Judge Platt, Mr. Strong, Dr. Allen, Mr. Lewis, and Mr. Lord.

The Recording Secretary was appointed a committee to present the thanks of the Board to Dr. Allen for his sermon, and to request a copy to be placed in the hands of the Prudential Committee for publication; and also to present the thanks of the Board to Dr. McAuley, Mr. Beman, and Dr. Skinner, for their sermons preached in behalf of the missionary cause, and to request a copy of each to be placed in the hands of the Prudential Committee for publication.

Mr. Lewis, Dr. Edwards, and Dr. Woodbridge were appointed a committee to examine a correspondence, which has taken place, in the course of the past year, between the Prudential Committee and the President of the United States, relating to the public treatment of the missionaries of this Board among the Cherokees, and report thereon.

Rev. Mr. Patten, Dr. McMurray, Rev. Cyrus Mason, Mr. Tappan, and Mr. Lord were appointed a committee to report during the present session upon the expediency of having a meeting in behalf of foreign missions in the city of New York, during the week of religious anniversaries.

The Hon. Samuel Hubbard, John Tappan, Esq., and Messrs. John C. Proctor, Daniel Noyes, and John Sullivan were appointed a committee to consider and recommend to the Prudential Committee the amount of salary, which each of the officers at the Missionary Rooms shall be authorised to receive during the year.

Dr. Wisner, Mr. Lord, and Rev. Mr. Dickinson were appointed a committee to report a time and place for the next Annual Meeting of the Board, with instructions to nominate a preacher for the same and his substitute.

Reports of Committees and Proceedings thereon.

Annual Report.—The Report of the Prudential Committee was read on Wednesday. The different parts of it were then placed in the hands of committees, as above stated.

The committee on the home proceedings of the Board proposed certain amendments, which were adopted, and the two following resolutions, which were also adopted; viz.

Resolved, That it be recommended to the Prudential Committee to consider the expediency of introducing into the Missionary Herald such abstracts of missionary intelligence, and such interesting hints, or topics for discussion, as may suitably be communicated to the churches at their concert for prayer on the first Monday in every month; and of causing the work, if possible, to be so early distributed, that each number of it may be thus communicated during the month for which it is issued.

Resolved, That it be recommended to the members and patrons of the Board to aid in the establishment of suitable libraries at our various missionary stations, by such donation of books as may conveniently be spared, from time to time, from their private collections.

The committee to whom was referred that part of the Report of the Prudential Committee, which relates to the missions west of the Mississippi, and the missions in the northwestern part of the United States, reported, as matter for special gratitude, that among the moral improvements which have followed the revivals of religion in the Indian tribes, it appears to be a settled and uniform principle, that total abstinence from the use and traffic in intoxicating liquors is a necessary part of the Christian character and conduct.

The committees on the missions in India, southeastern Asia, the Mediterranean, the Sandwich Islands, the Indians east and west of the Mississippi, the northwestern Indians, and the Indians in the state of New York, recommended the acceptance of the Report, with only slight amendments.

The Report as a whole was approved, and ordered to be printed, in the usual manner, by the Prudential Committee.

Laws and Regulations of the Board.—The Prudential Committee reported a code of laws and regulations, agreeably to instructions given them a year ago. The special committee, to whom these laws and regulations were then referred, subsequently made the following report.

The committee, to whom was referred the code of laws and regulations for the use of the Board and its officers, recommend, that the same, with the exception of a single article, be accepted and approved. This report was adopted, and the recommendation complied with by the Board.

Notice of Dr. Cornelius.—The committee appointed to report a suitable notice of the late Corresponding Secretary, reported the following, which was adopted; viz.

While the American Board remains, and its history is read by future generations, the Secretaries, who have conducted its correspondence by their wisdom and untiring zeal and successful labors, will never be forgotten. The names of Worcester and Evarts are precious in our memories.

Rarely, if ever, has the Board been called to experience deeper sorrow, than by the mysterious providence of God in the sudden death of Dr. Cornelius. We had mourned over the venerable Worcester, and scarcely had we wiped away the tears occasioned by the death of the able and distinguished Evans, when the wound was laid open and made to bleed afresh in the unexpected removal of Cornelius. These men need no eulogium or praises of ours, no monument of marble to tell of their excellence. They are engraved on our hearts, never to be obliterated till we die. To say less than that they were men of comprehensive minds, and rare spirits, and eminently qualified for a high and wide sphere of action, would be saying too little. Public opinion renders commendation from us, if ever called for, on the present occasion unnecessary. In the death of Dr. Cornelius we have a perfect comment on the words, "My ways are not your ways, nor my thoughts your thoughts." One year ago, this beloved man was with us. Many eyes were upon him as the very person to fill the place, for which he was deemed eminently fitted. Our expectations were raised, and we almost realised the successful results of his operations. But God saw otherwise. He had another place for him, concealed from mortal vision, of more elevated action. And it is for us to be still; it is as it should be. The church, and every missionary and every friend of Zion, sympathised in our grief. Not for his sake do we sorrow. We would not bring him back; we would not break him off from the song of the ransomed, which, we think, he is raising in the upper kingdom to the glory of God. God has grieved us, but it is for our profit, that we might partake more largely of his holiness. Cornelius yet speaks. The Savior speaks, "Work while it is day." Let no moment be lost, no effort withheld, no zeal abated, no enterprise for Christ and the conversion of the world fail by any thing left undone within the compass of our individual and united power, knowing that though weak in ourselves, yet through Christ strengthening us, we can do all things.

Election of members.—The committee on the expediency of adding to the number of corporate members reported, and the following persons were elected; viz. Rev. ENOCH POND, Professor in the Theological Seminary in Bangor, Me.; Rev. NATHAN LORD, D. D., President of Dartmouth College, N. H.; SAMUEL T. ARMSTRONG, Esq., Rev. RUFUS ANDERSON, Mr. DAVID GREENE, and Mr. CHARLES STODDARD, of Boston, Mass.; Rev. NOAH PORTER, D. D., of Connecticut; Rev. CORNELIUS C. CUYLER, D. D., ZECHARIAH LEWIS, Esq., and ORIN DAY, Esq., of the state of New York; Rev. JOHN McDOWELL, D. D., and the Hon. PETER D. VROOM, of New-Jersey; Rev. GEORGE A. BAXTER, D. D.,

Professor in the Union Theological Seminary, Virginia; and Rev. JAMES HOOE, D. D., of Ohio.

JAMES FARISH, Esq., of Bombay, India, was elected a corresponding member of the Board.

Officers for the year.—The committee appointed to consider and report in what manner that part of the executive business of the Board can best be performed, which belongs to the department of correspondence, and also to nominate the necessary officers for that department, reported;—that they unanimously recommend to the Board the choice of three Secretaries, and the election of the Rev. Benjamin B. Wisner, D. D., Rev. Rufus Anderson, and Mr. David Greene, as Secretaries of the Board.

The following persons were elected officers of the Board for the year ensuing:—

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

Rev. CALVIN CHAPIN, D. D., *Recording Secretary*;

Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D. } *Prudential Committee*
SAMUEL HUBBARD, LL. D.
Rev. WARREN FAY, D. D.
Rev. BENJAMIN B. WISNER, D. D.
SAMUEL T. ARMSTRONG, Esq. }

Mr. CHARLES STODDARD,
Rev. BENJAMIN B. WISNER, } *Secretaries for Correspondence*
Rev. RUFUS ANDERSON, and
Mr. DAVID GREENE, }

HENRY HILL, Esq. *Treasurer*;
JOHN TAPPAN, Esq., and
WILLIAM J. HUBBARD, Esq. } *Auditors*.

Joint committee of conference respecting the missionary operations of the Reformed Dutch Church.—The committee of conference, appointed by the General Synod of the Reformed Dutch Church and the American Board of Commissioners for Foreign Missions, having considered the important subject referred to them, beg leave to report as follows:

The selection of missionaries, and the particular direction of missions, are, by the laws and regulations of the Board, made the specific duty of the Prudential Committee. That Committee has made it an invariable rule hitherto, to give appointments as missionaries to all suitable preachers of the gospel belonging to the Reformed Dutch, the Presbyterian, the Associate Reformed, and the Congregational churches, who have expressed to them a willingness to devote their lives to missionary labors among the heathen. Acting on this rule, every reasonable facility will be furnished to ministers and candidates in these several denominations, for becoming missionaries in heathen lands. The joint committee see no way in which it is possible for the Synod to render it easier for the missionary candidates in their church to avail themselves of the experience and patronage of the Board of Missions. The

joint committee would recommend, as the most convenient and effectual method of securing the object which the Synod has in view, that the friends of missions in the Reformed Dutch Church, whether acting as individuals, or in voluntary or ecclesiastical associations, exercise, if they please, their right of appropriating their contributions to the support of missionaries from their own church, and such others as they approve. In this way they make their election of missionaries, as really as if they nominated them in the first instance, and the Prudential Committee move onward without embarrassment.

The joint committee are informed that the Prudential Committee intend inviting Mr. Abeel to visit this country, partly with a view to his performing an agency in the denomination to which he belongs. It is understood also, that if Mr. Abeel should on his return find young men in the Reformed Dutch Church, possessing the requisite qualifications for missionaries, and willing to accompany him to the East, the Prudential Committee will gladly give them an appointment, and send them forth as missionaries of the Board. Nor will there be any objection to their forming a new and distinct mission, with an ecclesiastical organization and public worship according to their own views and wishes, as has invariably been the case with the missionaries under the superintendence of the Board. And should the friends of missions in that church prefer appropriating their contributions to this, or any other mission, or object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should there be any excess in the receipts from the Reformed Dutch Church above the proper expenses of the missionaries from that church, the balance will of course go for the general objects of the Board. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others.

These views, if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church to employ the Board and its Committee as their almoners and agents in conducting missions among the heathen; and, at the same time, have the satisfaction of supporting missionaries from their own church. The ecclesiastical relations and responsibilities of missionaries are not at all affected by their coming under the direction of the Board.

This report was accepted and unanimously adopted.

Missions among the southwestern Indian tribes, and the imprisoned missionaries.—The committee on the correspondence between the Prudential Committee and the executive of the United States respecting the imprisoned missionaries in Georgia reported, which report was re-committed, and Mr. David Greene was added to the committee.

This committee subsequently reported the following resolutions:

Resolved, That the Board approve the memorial and proceedings of the Prudential Committee in relation to these subjects.

Resolved, That the Board approve the measures adopted, under the sanction of the Prudential Committee, by the Rev. Samuel A. Worcester and Doct. Elizur Butler, missionaries of the Board, now confined in the penitentiary of the state of Georgia, for bringing their case before the Supreme Court of the United States; and that the Board express their satisfaction in view of the decision of that high tribunal, and also that the Prudential Committee be instructed to adopt such other measures as they may think expedient for protecting the persons and rights of these missionaries.

Resolved, That the Board express their continued confidence in the missionaries named in the preceding resolutions, and their fraternal sympathy with them in the painful separation from Christian privileges, their families, and their missionary labors, and in the protracted and illegal imprisonment, to which these servants of Christ have been subjected for more than a year; and that the Board commend them and their bereaved families to the prayers of the friends of missions throughout the country.

It was also moved and ordered, that the Prudential Committee prepare and publish at such time as they shall deem the most expedient, a concise statement of facts respecting the missions established by the Board among the southwestern tribes of Indians, in conformity to the resolution on that subject which was adopted at the last Annual Meeting, and with which circumstances have hitherto prevented a compliance.

On salaries of missionaries.—The committee to whom was referred the report of the Prudential Committee in reference to the salaries of missionaries, reported that, upon consideration of this difficult subject, and feeling great respect for the wisdom and long experience of the Prudential Committee, the committee recommend that the arrangement reported by the Prudential Committee in respect to the Bombay mission, be approved, as a useful and important experiment. The report was accepted.

Other Proceedings.

Grants from the American Bible Society were acknowledged in the following resolutions:

Resolved, That this Board acknowledges with lively sensibility the donations of five thousand dollars for printing and circulating the Holy Scriptures and parts thereof, in the Mahratta language, by the mission at Bombay, and five thousand dollars for the like object in the language of the Sandwich Islands, voted by the Board of Managers of the American Bible Society in the month of November last.

Resolved, That the Prudential Committee be instructed to communicate the above resolution to the Managers of the American Bible Society, together with such information as the Committee possess relative to the progress which has been made in printing the Scriptures, under the encouragement derived from the timely and liberal grants above mentioned;—a reference to the period within which the expenditures for these objects will render it desirable to receive the sums granted, or portions thereof;—a notice of the existing facilities and calls for further expenditure for like objects, in connection with the missions of this Board in the course of the ensuing year;—and an expression of the fervent desire and hope entertained by this Board, that the National Bible Society may be enabled, in connection with its other foreign operations, to supply the growing demands for the Holy Scriptures at all our missionary stations.

Acknowledgment of grants from the American Tract Society.—Resolved, That the thanks of the Board be presented to the American Tract Society, for the liberal donation of two thousand six hundred dollars for the printing and distribution of religious tracts in connection with the missions of the Board in Bombay, Ceylon, southeastern Asia, the Mediterranean, and the Sandwich Islands; and that the Prudential Committee be instructed to make a respectful application and statement to the Executive Committee of that Society, with a view to obtaining further aid in the great department of Christian charity, which belongs appropriately to that institution.

High School at the Sandwich Islands.—Resolved, That the Board have heard with much satisfaction of the establishment of a High School at the Sandwich Islands, for accelerating the progress of education and religious knowledge among the islanders, and that it be recommended to the Prudential Committee to foster the infant seminary with great care, and to take all proper opportunities for introducing it to the favorable regard and patronage of the Christian community.

Missionary Seminary in Ceylon.—Resolved, That the Board regard with great interest the missionary seminary at Batticotta, in Ceylon, believing it to be a very important means of diffusing a knowledge of Christianity among the people in Ceylon, and the southern part of peninsular India speaking the Tamul language; and they

would respectfully and earnestly commend this institution to the liberal charities of the community. They also cordially approve of the determination of the Prudential Committee to send out, by divine permission, an associate for Mr. Poor in the instruction of the seminary.

Encouragements of the past year.—Resolved, That the Board notice with gratitude to God the strong and cheering interest, which auxiliaries, associations, and individuals in different parts of the country feel in the prosperity of the missions under the superintendence of the Board; who have, by their prompt and liberal pecuniary contributions, enabled the Prudential Committee to send forth a greater number of missionaries than usual, with the means of exerting a Christian influence among the heathen, and so have greatly encouraged the Board, its officers, agents, and missionaries in their work.

General Agents for particular districts of country.—Resolved, that the Board approve of the appointment of General Agents to co-operate with the friends of missions in particular districts, and with its executive officers, in measures for promoting a missionary spirit, and that it be considered the duty of members of the Board to encourage and assist these agents in the several fields of their labor.

The Prudential Committee encouraged to prosecute their labors without fear.—Resolved, That the Board cordially approve of the disposition of the Prudential Committee to search out and obtain precise and accurate information concerning the unevangelized portions of the earth, and to send forth all the suitable missionaries to the heathen, who can be procured; and the Board would encourage the Committee to go forward in this work without fear, trusting in the power and grace of Christ, who has commanded that the gospel be published to every creature, and promised to be with his servants who engage in the performance of this duty with humble confidence in him.

Auxiliaries in New York and Philadelphia.—Resolved, That the Prudential Committee be instructed to confer with the Auxiliary Society of New York and Brooklyn, on the subject of holding a public meeting in behalf of foreign missions in the city of New York during the week of the religious anniversaries in May; and also with the Auxiliary Society in Philadelphia on the subject of holding a similar meeting in that city during the week of religious anniversaries there in the same month.

A resolution was introduced relating to persons desirous of being connected with missionary stations under the direction of the Board, and yet able and willing to support themselves, and was referred to the Prudential Committee, to report at the next meeting of the Board.

The thanks of the Board were voted to the pastors and trustees of the churches, in which public services were held during the session, and for the use of the room in which the meeting was held for the transaction of business; and also to the individuals and families in the city, to whom the members were under obligation for their hospitality and kindness.

The next meeting is to be held in the city of Philadelphia, on the third Wednesday of September, 1833, at 10, A. M. Dr. McAuley is the preacher for the occasion, and Dr. McMurray his substitute. The members of the Board residing in that city are a committee to make the necessary arrangements for the meeting.

Perhaps there never has been a meeting of the Board, at which the spirit exhibited throughout was more in unison with the great object for which the Board exists. The same gracious influence from on high was manifestly present, which had crowned the year with loving kindness and tender mercy. And when the business of the session was nearly completed, and a series of resolutions were presented—recognising the institutions of learning established in Ceylon and the Sandwich Islands, the appointment of general agents for different sections of our own extended country, the goodness of God in the liberal benefactions of the churches, and the duty of the Prudential Committee to go forward in their work without fear, trusting in the power and grace of Christ—the benevolent feeling, which had been gathering strength during the meeting, broke forth in strains of touching eloquence. The speakers on that occasion were Drs. Beecher, McAuley, and Edwards, the Hon. Mr. Frelinghuysen, and Rev. Mr. Patten; and others were prevented from speaking only by want of time.

The responsibilities, cares, and labors in the department of correspondence have become so numerous, that the Board thought it necessary to introduce a new organization, and appointed three co-ordinate Secretaries, each with his separate sphere of duty, for which he is responsible to the Prudential Committee. The domestic correspondence, including the general superintendence of agencies, and the visiting of theological seminaries, and meetings of ecclesiastical bodies—the foreign correspondence—and the correspondence with missions among the Indians, with the editing of the *Missionary Herald*;—form the general outline in the distribution of particular duties: but there will be many duties common to the three, and each will of course assist the others as there shall be occasion. Some idea may be formed of the amount of labor necessary at the *Missionary Rooms*, in the correspondence alone, when it is stated that the sum paid by the Board

for the postage of *letters*, the past year, was about \$550, and that very little of this was occasioned by the foreign correspondence—the letters to missions and countries beyond sea being nearly all sent from the port of Boston, and the greater part received from them by private conveyance, or first deposited in the Boston post office.

The "Laws and Regulations," reported by the Prudential Committee and adopted by the Board, embody many results of experience in the conduct of missions among the heathen, acquired during the twenty years past. They form a part of the appendix to the Report.

BOMBAY MISSION.

Death of Mr. Hervey.

GOD, in his mysterious providence, has been pleased to make another inroad upon this mission. The Rev. William Hervey, a missionary of very great promise, was suddenly cut down at Ahmednuggur, the new station, by cholera, on the 13th of May last; a little more than a year after the death of a beloved and very estimable wife. They have left an orphan child.—A more particular account of this afflictive dispensation will be given in the next number.

ORDINATIONS OF MISSIONARIES.

ON the 28th of September, Mr. Ira Tracy, lately of the Theological Seminary, Andover, was ordained as a missionary of the Board, at White River Village, Vt. The sermon on the occasion was preached by the Rev. Joseph Tracy, editor of the *Vermont Chronicle*, from Exodus xx. 4-6. Mr. Tracy is expected to embark for some part of southeastern Asia, during the ensuing spring.

Mr. Ashur Bliss, also of the Andover Theological Seminary, was ordained as a missionary of the Board, at Thetford, (Post Mills,) Vt. September 25th. Sermon by Rev. Joseph Tracy, from Proverbs xxix. 18. Mr. Bliss has already proceeded to Cattaraugus, a mission in the state of New York.

Mr. Lowell Smith, recently from the Theological Seminary, Auburn, and about to proceed as a missionary of the Board to the Sandwich Islands, was ordained at Heath, Mass. October 3d. The sermon was preached by the Rev. Mr. Gridley, Williamstown.

Mr. Henry Lyman, recently from the Andover Seminary, and destined as a foreign missionary to some part of southeastern Asia, was ordained at Northampton, October 11th. Sermon by Rev. President Humphrey, of Amherst College, from 2 Timothy, ii. 3.

Mr. Benjamin W. Parker, lately from the Andover Theological Seminary, was ordained as a

missionary of the Board, at Reading, (S. Parish) Mass. on the 13th of September. Rev. Professor Emerson, of Andover, preached the sermon on the occasion, from Hebrews, xii. 2. Mr. Parker is expected to embark soon for the Sandwich Islands.

Mr. Samuel Munson, recently from the Andover Theological Seminary, was ordained as a missionary of the Board at Orleans, Mass. October 10th. Sermon by Rev. Mr. Fisk, of Marshpee. Mr. Munson is destined to a new mission to be formed in southeastern Asia.

ANNIVERSARIES OF AUXILIARIES.

VERMONT.—The *Auxiliary of Windham County* held its seventh annual meeting at Wilmington, September 26th. A missionary sermon was preached by Rev. Ira Tracy, destined as a missionary to China. After this the secretary's report was read, and the audience addressed by Rev. John Nelson, deputation from the Board, and Mr. Tracy. Rev. I. L. Stark, West Brattleborough, *Secretary*.

The *Auxiliary of Windsor County* held its seventh annual meeting at White River Village, September 28th. The exercises consisted of the reports of the secretary and treasurer, and addresses from Rev. John Nelson, deputation from the Board, Rev. Ashur Bliss, destined as a missionary to Indians in the state of New York, and Mr. Tracy. A collection of \$26, in addition to gold ornaments of several dollars value was taken up.—Rev. John Richards, Windsor, *Secretary*; Rev. Joseph Tracy, Windsor, *Treasurer*.

The *Auxiliary of Orange County* held its second annual meeting at Corinth, October 2d. The exercises consisted, in addition to the usual reports, of addresses from the Rev. Mr. Tracy, and Rev. Mr. Bliss, and several members of the auxiliary. A deep interest was manifested in the objects of the meeting.—Rev. Calvin Noble, Chelsea, *Secretary*.

The *Auxiliary of Washington County* held its seventh annual meeting at Plainfield. Mr. Tracy preached a sermon, and both he and Mr. Bliss subsequently addressed the meeting.—Rev. S. McKen, Bradford, *Secretary*.

NEW HAMPSHIRE.—The *Auxiliary of Cheshire County* held its fifth annual meeting at Stoddard, October 11th. Reports were presented by the secretary and treasurer, and the meeting was addressed by the Rev. Jacob Scales, deputation from the Board, and Mr. Tracy.—Rev. Z. S. Barstow, Keene, *Secretary*.

MASSACHUSETTS.—The *Southern Auxiliary of Essex County* held its fifth annual meeting at the Rev. Mr. Oliphant's Meeting-house in Beverly, October 10th. The reports of the secretary and treasurer were read as usual; by the latter of which it appeared that the receipts within the limits of the auxiliary during the last year, exceeded those of the preceding \$1,102. Addresses were made by Rev. Eli Smith, lately returned from the Mediterranean mission, and the Rev. Mr. Hitchcock, of Randolph; both of whom attended as a deputation from the Board. Rev. George Cowles, Danvers, *Secretary*.

The *Auxiliary of Franklin County* held its twentieth annual meeting at Buckland, October

10th. The reports were read, as usual. Addresses were made by Rev. John Maltby, and Mr. Henry Lyman, destined to southeastern Asia, as a missionary, both being present as a deputation from the Board.—Rev. Daniel Crosby, Conway, *Secretary*.

The *Auxiliary of Northampton and Vicinity* held its twentieth annual meeting at Northampton, October 11th. After the customary reports, addresses were delivered by Rev. Mr. Maltby, and Mr. Lyman, who were present as a deputation from the Board.—Daniel Stebbins, Esq., Northampton, *Secretary*.

The *Auxiliary of Hamden County* held its eighth annual meeting October 12th, at Springfield. The reports of the secretary and treasurer were presented; after which the meeting was addressed by the deputation of the Board, Rev. Mr. Maltby, and Mr. Lyman.—Rev. Dorus Clark, Blandford, *Secretary*.

Donations,

FROM SEPTEMBER 16TH, TO OCTOBER 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.	
Bridport, E. Crofoot, for the Jews,	15 00
Salisbury, Mon. con. 1,25; E. C. 1;	2 25
Vergennes, Mrs. P. S. for ed. hes. child,	1 75—19 00
Colchester and vic. Ct. W. T. Turner, Tr.	43
Balance,	
Colchester, Gent. 39,74; la. 20,95; mon. con. 19,36;	80 05
Lebanon, Goshen, Gent. 44,30; la. 40,31;	84 41
Exeter, Gent. and la.	20 17—185 66
Essex co. Ms. J. Adams, Tr.	
Salem, Mon. con. in S. so.	5 00
Essex co. North, Ms. J. S. Pearson, Tr.	
Bradford, E. par. Gent. 9,29; la. 13,93;	23 22
W. par. La.	50 00
Byfield, Gent. 25,65; la. 17,15;	43 80
Newbury, 1st par. Gent. 42,38; la. 37,70;	79 98
West Newbury, Gent.	18 00—214 00
Essex co. N. J., T. Frelinghuysen, Tr.	367 37
Fairfield co. East, Ct. S. Sterling, Tr.	
Stratford, Ia. of cong. chh. and so. to constitute the Rev. FREDERICK W. CHAPMAN an Honorary Member of the Board,	50 00
Farmington and vic. Ct. M. Cowles, Tr.	
Avon, East, Gent. 30,80; la. 17,16;	47 96
West, Gent. 18,31; la. 7,87;	26 18
Bristol, Gent. 79,83; la. 58,80;	138 63
Burlington, Gent. 32,88; la. 31,86; mon. con. 6,61;	71 35
Farmington, Gent. 133,08; la. 137,39; coll. at ann. meet. 63,53;	324 00
Southington, Gent. 78,97; la. 86,10;	164 37—782 49
Franklin co. Vt. H. Jones, Tr.	
East Berkshire, Mon. con. 3; D. F. 2;	5 00
Highgate, Gent.	5 00
Prescott, A fem. friend,	15 00
Sheldon, Gent. and la.	7 25

St. Albans, Gent. 106,33; la. 6,68;	113 01
Swanton, Benev. so. 14,04; mon. con. 8,71;	22 75—168 01
Hartford co. Ct. J. R. Woodbridge, Tr.	
Berlin, Worthington so. La.	44 96
Kensington so. Gent.	2 37
N. Britain so. Gent. 35; la. 37; mon. con. 15;	87 00
Canton, Gent. 51,28; la. 36,36;	87 64
East Hartford, La. (of which to constitute the Rev. ELIZABETH G. SMITH, of Durham, an Honorary Member of the Board, 50);	61 08
East Windsor, La.	20 00
N. so. Gent.	12 06
Enfield, Gent. 19; la. 90;	39 00
Glastenbury, Gent. 45; la. 53,41; a friend, to constitute AMOS HUBBARD, of Monson, Me. an Honorary Member of the Board, 100;	198 41
Hartford, Fem. juv. mite so. 3d pay, for Naomi Rockwell in Ceylon.	90 00
1st so. Gent. (of which fr. B. Hudson, to constitute the Rev. WILLIAM WOODBRIDGE and Rev. GERRISH BARRATT Honorary Members of the Board, 100;) 737,19; la. (of which to constitute the Rev. WILLIAM C. WOODBRIDGE of Boston, Rev. THOMAS H. GALLAUDET of Hartford, and Rev. GEORGE W. PERKINS of Montreal, Honorary Members of the Board, 150;) 361,86; mon. con. 38,06;	1,137 11
North so. Gent. (of which fr. A. M. COLLINS, which constitutes him an Honorary Member of the Board, 100;) 294,50; la. 169,32; mon. con. 5;	408 82
South so. Gent. 172,65; la. 70,19; mon. con. 7,50;	250 34
Free chh. (of which to constitute the Rev. WILLIAM C. WALTON an Honorary Member of the Board, 50);	300 00
West so. Gent. 43,40; la. 40; young la. benev. so. 15,62;	99 02
Hartland West, Gent. 15,17; la. 21,67;	36 84
East, Gent. 12; la. 12;	24 00
Manchester, La.	64 35
Suffield, Gent. 13,75; la. 22,02; mon. con. 10;	45 77
West so. Gent.	22 50
Wethersfield, Gent. 36,37; la. 65,95;	102 32
Newington so. Gent. 30,19; la. 44,35; la. Euran so. 28,50; mon. con. 13,19; E. Whittlesey, 5th pay, for Caroline Whittlesey in Ceylon, 12;	128 13
Rocky Hill so. Gent. 21,69; la. 32,17;	54 06
Windsor, 1st so. La.	53 60
Wintourbury so. Gent. 40,29; la. 20,30;	60 49—3,366 17
Lincoln co. Me. W. Rice, Tr.	
Camden, La.	16 25
Phippsburg, Mon. con.	19 58
Thomaston, Mon. con. and gent. 19,12; contrib. at ann. meet. 18,84;	37 96
Waldoboro', Gent. 7; la. 10,50; mon. con. 8,34;	25 84—99 63
New Haven city, Ct. C. J. Salter, Tr. Mon. con. in three cong. so's, Oct.	18 73
New Haven co. East, Ct. S. Frisbie, Tr.	323 89
Madison, Mon. con.	29 75
South Britain,	15 47—369 11
New York city and Brooklyn, W. W. Chester, Tr.	1,117 32

Norfolk co. Ms. Rev. E. Burgess, Tr.	
Dedham, 1st chh. Gent. 34; la. 23; mon. con. 3,97;	60 97
Dorchester, Gent. 120; la. 60,75; juv. so. for Mary Codman at Mayhew, 60;	240 75
Village chh. Gent. 28; la. 24,67; 25,70;	52 67
Medway, E. par. Gent. 14,75; la. 25,70;	40 45
W. par. Gent.	21 00
Sharon, By Rev. J. Curtis,	12 00
Stoughton, By Rev. Dr. Park,	12 00
Walpole, Gent. and mon. con. 21,33; la. 17,56;	38 89
	478 73
Ded. expenses paid by aux. so. Palestine miss. so. Ms. E. Alden, Tr.	30 50—448 93
Braintree, J. Hayward, 7th pay, for Silence Heyward in Ceylon, Pittsburgh and vic. Pa. M. Allen, Tr.	12 00
Cross Roads, Rev. E. McCurdy, Zilienople, Manual labor acad. 13; mon. coll. 3;	35 00
Trumbull co. O., G. Mygatt, Tr.	16 00—51 00
Johnston, Rev. O. S. E.	1 00
Vienna, Miss. asso.	20 00—21 00
Washington co. Vt. S. C. French, Tr.	
Barre, Gent. 19,25; la. 21;	33 25
Berlin, Mon. con. in cong. so. 5; miss. so. 19,62;	17 69
Montpelier Village, La.	36 25
Northfield, La.	20 46
Waitsfield, Fro. meet. in cong. so. 46,12; for miss. so. 28,66;	74 78
Waterbury, By Rev. D. Warren,	9 38—191 74
Windham co. North, Ct.	
Westford, Gent.	17 00
Windham co. South, Ct. Z. Storrs, Tr.	
Ashford, 1st so. Gent. 5,51; la. 20,30; mon. con. 12;	37 81
Canterbury, Gent. 40,17; la. 45,04; gent. and la. 18,66; mon. con. 24,53;	128 40
Chaplin, Gent. 35,55; la. 37,85; mon. con. 11;	84 40
Hampton, Gent. 25,97; la. 37;	62 97
Mansfield South, Gent. 68,81; la. 51,71; (of which to constitute ZALMON STORRS an Honorary Member of the Board, 100); mon. con. 26,14;	146 66
Plainfield, Gent. 21,16; la. 44,37; mon. con. 15,48;	81 01
Scotland so. Gent. 12; la. 7,39;	19 39
Voluntown and Sterling, La.	17 00
Westminster so. Gent. 28,40; la. 31,62;	60 02
	637 66
Ded. expenses paid by aux. so. Windsor co. Vt. D. Peirce, Tr.	16 66—621 00
Hartford, Quechee Village, La.	6 16
Weathersfield, Gent. 14; la. 21,14;	35 14
Woodstock, N. par. Mon. con.	9 17—50 47
Total from the above Auxiliary Societies,	\$8,174 33
II. VARIOUS COLLECTIONS AND DONATIONS.	
Albany, N. Y. 4th presb. chh.	50 00
Andover, W. par. Ms. Juv. so. for ed. of Indian youth,	30 00
Anson co. N. C. Mrs. J. Cuthbertson,	2 00
Attica, N. Y. Mrs. G. B. Rich,	5 00
Aurora, N. Y. Presb. chh.	30 00
Beth, Me. Fem. hea. sch. so. 4th pay, for Susan Eaton in Ceylon,	20 00
Bath, N. H. Mon. con.	21 00
Beverly, Ms. Mrs. Stevens,	5 00
Bloomfield, N. Y. Students of acad.	12 00

Boston, Ma. Mass. miss. so. as income fr. Mrs. Osborne's legacy, to be expended for the promotion of the gospel among the Indians in the U. S. 300; W. by J. T. 2; a friend, av. of jewelry, 2,50;
Bridgehampton, N. Y. Fem. cent. so. 15 00
Bristol, Me. Mon. con. and indiv. 10 00
Brookline, Ms. Mon. coll. for ed. in Greece. 7 50
Buffalo, N. Y. Mon. con. in Rev. Mr. Eaton's chh. 100 00
Calhoun co. N. C. Dr. Alexander, Cabot, Vt. A friend, 9 00
Cairo, N. Y. Mon. con. in presb. chh. 30 00
Cammeltown, N. Y. Mon. con. 3 00
Catskill, N. Y. Mon. con. in presb. chh. 67; T. B. Cooke, 50; A. Brace, 25; indiv. 143,75; K. 2; a fem. friend, 1; Clinton, N. Y. B. W. Dwight, 10 00
Coxsackie, N. Y., A. Van Dyck, 50; Mrs. A. Van Dyck, 50; J. L. Bronk, 25; Danville Village N. Y. Mon. con. in presb. chh. 17 00
Danville, Ky. Centre College, Deposit, N. Y. Mon. con. in presb. chh. 10 00
Durham, N. Y. Old friend of missions, 30 00
Formville, Va. Mrs. J. A. W. Watkins, Framingham, Ms. Friendly so. 5th pay. for David Kellogg in Ceylon, 19 50
Genoa, N. Y. Mon. con. in 1st presb. chh. 10; fem. asso. 12; 22 00
Geockland, Va. A sister, 1 50
Gorham, Me. Mon. con. for mon. con. sch. in Ceylon, 60 00
Greenfield, Ms. Presb. fem. cent so. 12 00
Greenfield, N. Y. Rev. Mr. Redfield, 5; contrib. in his so. 10; 15 00
Greenville, N. Y. Mrs. S. Reed, Hartford, Vt. S. Tracy, 50 00
Holliston, Ms. Mon. con. 18,71; fem. benev. read. so. for Choc. miss. 5; 1 02
Hooksett, N. H. Mon. con. 13 00
Huxter, N. Y. Rev. C. Durfy, 25; a young lady, 5; 30 00
Italy, N. Y. Mon. con. 18 50
Rhaca, N. Y. Youths' prayer meeting, Keenewick, N. Y. Mon. con. in 1st chh. 1 50
Leicester, Ms. Mon. con. 31 00
Leicester, N. Y. Mon. con. in 1st chh. 10 48
Leicester, Ms. Mon. con. 13 00
Leicester, N. Y. Mon. con. 15 00
Little Rock, Ark. For. Mon. con. 19 31
Lynden, Vt. Mon. con. 9 64
Marengo co. Ala. Fam. mon. con. 1 50
Middletown, N. Y. Two indiv. 5 00
Montreal, L. C., A gentleman, 1 00
Moravia, N. Y. Mon. con. 10 00
New Brunswick Presbytery, N. J. For support of Rev. W. M. Thomson, missionary to Syria, 397 50
Newburyport, Ms. Fem. mite so. for wes. miss. 13 25
New Windsor, N. Y., E. Colby, 1 50
New York city, Mon. con. on board Steamboat B. Franklin fr. Providence, 13 13
North and South Hampton, Pa. Ref. D. chh. 10 00
Ohio, Case of conscience, 5 00
Orleans, Ms. A lady, to ed. hes. chil. at the Sandw. Isl. 1 60
Philadelphia, Pa. Mon. con. in 1st presb. chh. 500; mon. con. in Crown-st. chh. 50; alady of 10th presb. chh. 17,50; A. B. 13,13; Miss S. Hent, to spread the scriptures in India, 5; 584 63
Phillipston, Ms. A fem. friend, 5 00
Plymouth, N. H. Mrs. E. Thompson, by W. C. Thompson, 100 00
Princeton, N. J., I. Van Doren, 50; B. Voorhees, 30; Rev. Dr. Miller, for Sarah Miller in Ceylon, 30; Mrs. S. Miller, for Edward Willington Miller in Ceylon, 30; students of sem. 18,53; do. of Nassau Hall, 10; mon. con. in sem. 23,43; col'd chh. 2; Rev. G. Boggs, 10; Mrs. Brearly's boarders, 10; 200 25
Reading, Pa. Av. of saddle, 2,50; int. 2,50; by A. B. 5 00
Richmond, Va. R. A. P. 2 50

Ranooke Bridge, Va. Friends, 5 00
Salem, N. J. Presb. fem. miss. so. 1 00
Sand Lake, N. Y. Fem. sew. so. 22 00
Saratoga Springs, N. Y. Five indiv. at Union Hall, 13; indiv. at Washington Hall, 12,50; Mr. and Mrs. Taylor, 5; 38 50
Savannah, Ga. A member of 1st presb. chh. 50 00
Schenectady, N. Y. North miss. so. dep't No. 2, 55 00
Scipio, N. Y. 9d presb. chh. 33,75; fem. benev. so. 11; 44 75
Smithtown, N. Y. Mon. con. 15 31
Southboro', Ms. Young la. miss. so. to ed. a child in Ceylon, 14 18
Spruce Creek, Pa. Miss. so. 20 00
Stoddard, N. H. Contrib. 10 00
Templeton, Ms. Coll. in prayer meeting, Tewksbury, Ms. Gent. and la. asso. 42,25; mon. con. 2,07; 44 32
Troy, N. Y. 1st presb. chh. 200; fem. miss. so. 58,50; 258 50
Upper Red Hook, N. Y. B. Gosman, 200 00
Waltham, Ms. Mon. con. in trin. chh. 44 13
Walton, N. Y. Mon. con. 21 00
West River, Vt. Mon. con. in cong. chh. and so. 17,51; coll. in do. 11,90; 29 41
White Hall, N. Y. Presb. cong. 10 00
Waitingham, Vt. I. Smead, 2 00
Wilkesboro', Pa. Mon. con. in presb. chh. 21 00
Wilmington, Del. A friend, 50 00
Wilson, N. Y. Mon. con. in presb. chh. 12 12
Winchester, Va. Gent. asso. 25; mon. con. in presb. chh. 15,81; av. of sewing, 1,25; m. box of Miss S. 44c. 42 50
Windham, Vt. Widow C. B. av. of industry, 12 00
Windsor, N. H., J. Curtis, 3,44; fem. cent. so. for ed. hes. chil. 1,56; 5 00
Woodstock, Va. Mon. con. 4 50

Whole amount of donations acknowledged in the preceding lists, \$12,113 79.

III. DONATIONS IN CLOTHING, &c.

Brunswick, Me. A box, fr. ladies, for Mrs. Bird in Syria, 45 00
Lyndeborough, N. H., A barrel fr. sab. sch. for Chippewa miss. 40 50
Medway, Ms. A barrel, fr. fem. benev. so. W. par. 3 34
Middlebury, Vt. 3 shirts, 3; ring, 34c. Middlefield, Ms. A box, for Rev. D. Temple. 50 00
Milton, Vt. A box, Pittsburgh, Pa. (vic. of) A box, fr. indiv. rec'd at Tuscarora. 397 50
Rindge, N. H., A box, fr. young la. char. so. for Hawels, 30,04; a bundle, for Miss Sawyer, at New Echota. 13 25
Trenton Village, N. Y., A box, fr. asso. for Choc. miss. 13 13
Waitsfield, Vt. A barrel, fr. male and fem. miss. asso. 122 22
Waterbury, Vt. Clothing, 4 50
Westford, Vt. A box, 52 25
Whately, Ms. A box, fr. la. so. for Rev. H. Bingham, Sandwich Islands. 100 00
Wilmington, Del. A box, fr. fem. miss. so. of Hanover st. presb. chh. 70,15; youthful miss. so. of do. 7,52; juv. miss. so. in Miss M. C. Smith's sch. 12; for Sandw. Isl. miss. 89 67

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quilts, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Fulked cloth, and domestic cottons of all kinds.